VOL. 7, NO. 1 NEW YEAR NUMBER JANUARY, 1916

Missions

A Baptist Monthly Magazine

PERIODICAL ROOM
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Missionary Travelogs
A CHAT ABOUT INDIA

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AN AUTOBIOGRAPHICAL SKETCH

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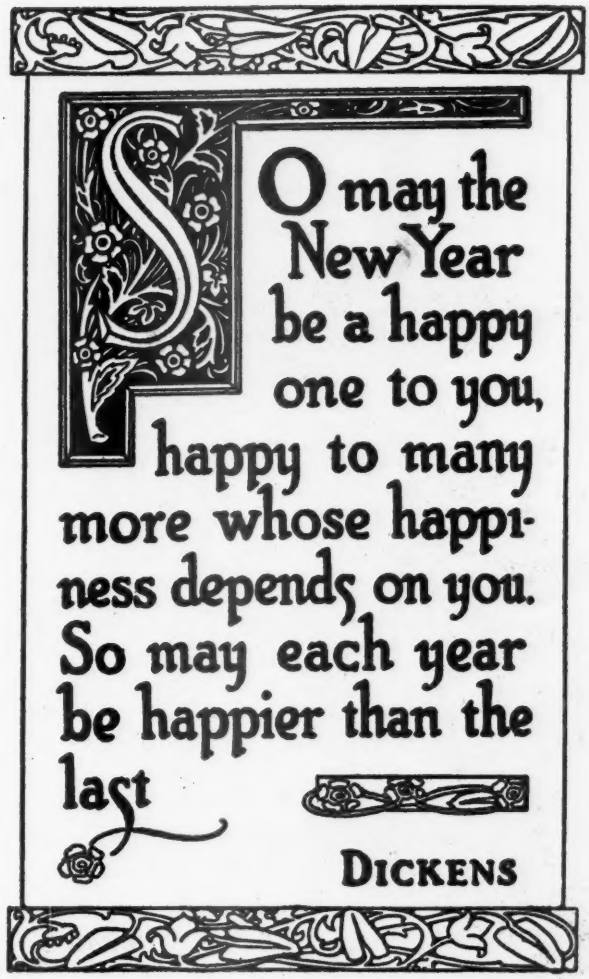
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So may the New Year be a happy one to you, happy to many more whose happiness depends on you. So may each year be happier than the last
DICKENS



BURNING GHAT AT BENARES, INDIA, ON THE SACRED RIVER GANGES

MISSIONS

VOLUME 7 JANUARY, 1916 NUMBER 1

Missions' Heartfelt Wish

AS we enter upon another year and our seventh volume, what can we do better than extend to our large and growing family of readers the heartiest wishes for the largest, richest, most developing and useful and happy year of life, thus far. At the entry of a fine number, then, here are the wishes:

¶ To our thousands of new readers: A HAPPY NEW YEAR! May MISSIONS make it a year of larger information for you. That will mean the happiness that comes from intellectual and spiritual growth.

¶ To our tens of thousands of readers—HAPPY NEW YEAR, and may MISSIONS this year be to you more suggestive and stimulating and informing than ever.

¶ HAPPY NEW YEAR to the pessimists! May their number decrease rapidly in 1916 through transfer to the Happy New Year optimists!

¶ HAPPY NEW YEAR—and conversion—to the church member who feels no responsive thrill when the Five Year Program is announced.

¶ HAPPY NEW YEAR to the missionaries on the firing line, some of whom are so far away that they will not get the message for two months or more. But whether in the hard places in foreign lands or in the home land, may the God of all grace sustain them and bless their work!

¶ HAPPY NEW YEAR to our staff of departmental and contributing editors, who do so much to make MISSIONS a welcome visitor in fifty thousand homes!

¶ HAPPY NEW YEAR to the Secretaries of our Societies, and the Boards.

¶ HAPPY NEW YEAR to our large corps of contributors in all parts of the world, who help us to see their work and the needs of the fields!

¶ HAPPY NEW YEAR to the generous givers of the denomination, and may their number be multiplied, so that Baptists may do their share of the world's evangelization!

¶ HAPPY NEW YEAR to the small givers who know what it is to sacrifice in giving and who are known of the Great Giver in His Record book!

¶ HAPPY NEW YEAR to the non-givers—and may it be so because they repent of their past and come over into the blessed company of the loyal givers!

¶ HAPPY NEW YEAR to the World Wide Guild, the Young People's Societies, all Circles and Bands and Cradle Rolls—may their numbers increase and their enthusiasm be contagious!

¶ HAPPY NEW YEAR to the Pastors and Churches—and may they all reach the first year Goals of the Five Year Program!

¶ HAPPY NEW YEAR even to the Pastor who does not subscribe for or read MISSIONS—and may he repent, reform and read—not only to his own happiness but to that of his people as well.

¶ HAPPY NEW YEAR—to any who have been inadvertently omitted—yes, to the Ministers' Wives, who deserve a happy year if anyone does.

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BURNING GHAT AT BENARES, INDIA, ON THE SACRED RIVER GANGES



The Travelogist Chats About India

THE FACTS YOU WISH TO KNOW ABOUT THE LAND AND THE PEOPLE, THEIR RULE, RELIGIONS AND PROBLEMS



INDIA *interesting?* Say fascinating rather. It doesn't matter where you start from—Bombay or Madras or Calcutta — wherever you go on the thirty thousand miles of railway you can feast your eyes on visions of Oriental charm and splendor, architectural beauty and grandeur, marvelous monuments of religious devotion; and wherever you stop you can see life that is curious and customs that are quaint, besides plenty that is disagreeable and degrading. Wonderful mixture!

Thought they traveled in ox carts? Some Indians do, and occasionally a missionary. Depends on where you are going. But railway travel in India is as comfortable and up to date as anywhere, and much cheaper than elsewhere. Only a cent a mile for second class, good enough for anybody.

Good deal of railroad for so small a country? Why, how small do you take India to be? To say 1,835,000 square miles doesn't mean much to any of us, but say half as big as the United States or Canada and that means more. Its shape is queer and it takes a map to show it. Leave Burma out and you have a great peninsula, with the top in the Himalayas and the bottom point in the Indian Ocean, Persia on the east and China on the west, roughly speaking. Ride across from the northwestern boundary 1500 miles or more to Siam; go 700 miles from Bombay to Delhi, 1500 from Delhi south to Madura, or 800 from Calcutta up to Delhi — and you'll begin to think India not so small; and all the way the temples and tombs and mosques tell of the art and religion of these people who through the centuries have honored their deities and loved ones. Thus the Taj Mahal immortalizes the love of a man for his wife (also incidentally for himself doubtless), and is commonly regarded as the most beautiful building in the world.

Built by an Emperor? Yes, Shah Jehan was an emperor, or he couldn't have had such a piece of work done, taking twenty thousand men twenty years; but he was a man for a' that, and you ought not to miss Agra (Ah-grah), where his wonderful Fort is also. The city is not far from Delhi and exceedingly beautiful. Modern architecture looks cheap and childish compared with the design and decoration of which these long ago Indian artist-architects were the masters. A Frenchman, by the way, is said to have designed the Taj, and Shah Jehan put his eyes out so that he shouldn't design any more.

Exact boundaries? Here they are in the note-book. From Mt. Koh Malik-i-Siah, near long. 61 E. to Mekong River, long. 101 E. of Greenwich; north from lat. 37 N. on Taghdumbash Pamir to Cape Cormorin lat. 8.4, and on opposite side of Bay of Bengal (Burma) Victoria Point, lat. 10. There! Vast coast line on Persian Gulf, Indian Ocean and Bay of Bengal.

Look anything like the United States? Hardly. Tropical land. Realize that India lies between 10 degrees and 30 degrees north of the equator; while all of



INDIA'S AREA AND POPULATION COMPARED WITH THE EARTH'S TOTAL

the United States except Florida lies north of that 30 degree line; then you will understand that the missionaries have to endure debilitating heat as well as some other things in India that try body and soul. (See map on p. 41.)

Physical features? Well, on the northwest there is a magnificent frontier of mountain ranges, through which the rivers have cut the passes by which friend and foe have moved into India. Great land for rivers. Plains of the Indus and Ganges owe prosperity and desolation alike to the Indus, Ganges the sacred, Jumna and Brahmaputra, which create the vast alluvial plains.

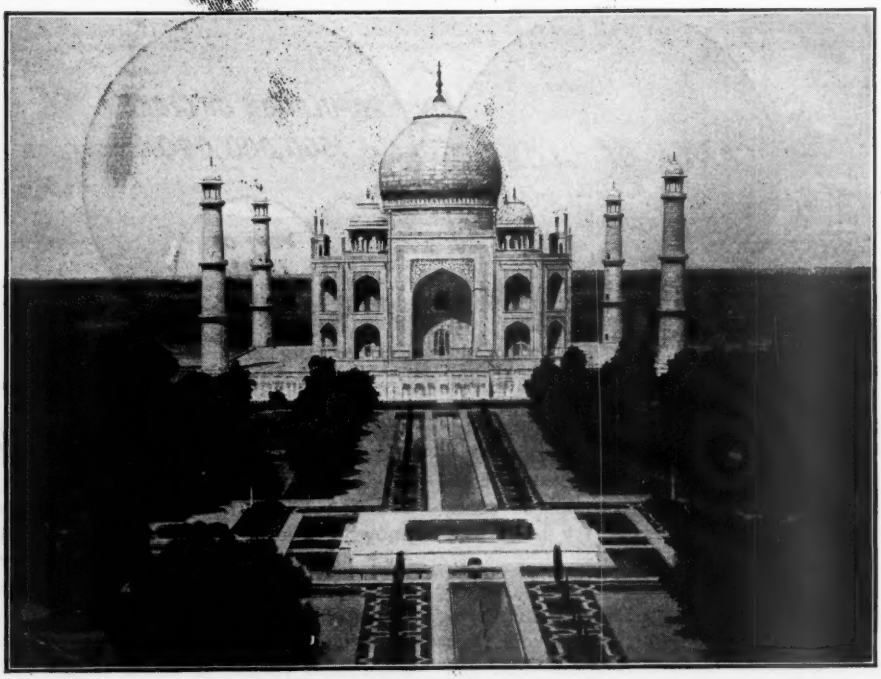
All lowlands? No indeed. On the north the Himalayas rise 18,000 feet in successive ranges, occupying a breadth of 200 miles and sweeping in a continuous curve of 1500 miles from Kashmir to Assam. The missionaries find the hill tribes very different from the plains peoples — as is true all over the world.

Population? Estimated by best authorities at 315,000,000. In other words, one fifth of the world's people crowded into one fifteenth of the inhabited area of the globe. Looks as though India had more than her fair share of folks. They are a rather mixed lot, too, and require nearly 150 languages to do their talking in. These are derived from nearly 20 linguistic families, but three of these — Ary-Indian, Dravidian and Tibeto-Burman — represent the speech of 97% of all. For instance, over 221,000,000 speak Hindi, Bengali, Marathi, Punjabi, Gujarati, Uriya, Urdu and Sidhi — one family group. Tamil and Telugu (which so many of our missionaries have to learn), Canarese and Malayalam, are spoken by over 56,000,000; Burmese by 9½ millions in Burma and the Shan States. You never quite know whether you can talk with your next door neighbor, and the great number of languages and dialects, non-inter-understandable, adds much to the difficulties of missionary work. When English becomes a common tongue in India things will go faster and smoother for missions.

Religions? Two principal religions — Hindu and Mohammedan. These include 92% of the population, according to the latest census. Hinduism claims 207,000,000, Mohammedanism 62½ millions. There are 9½ million Buddhists, 98% of them in Burma; Aboriginals 8½ millions, with numerous forms of faith; Sikhs 2,000,000; Jains 1½ millions; Parsis 94,000, representing the fire worshipers of Persia, and largely in Bombay; Jews less than 20,000; and Christians 3,876,196. Of this number 1,490,864 are Roman Catholic, and over 700,000 more Romo-and Jacobite Syrians, leaving 1,633,839 Protestants.

How are these divided? By the census of 1911, the Anglicans had 492,317, Baptists 336,596, Lutherans 218,499, Presbyterians 181,128, Methodists 171,754, Congregationalists 135,264, Salvationists 52,407, and others 45,874.

Education? Not much to speak of for the masses. Less than six out of every 100 can read or write. Aborigines most illiterate of all. Women have been terribly neglected educationally. There are five universities — Calcutta, Madras, Bombay, Punjah, Allahabad — with 9,000 students; also normal schools in every province, and



THE TAJ MAHAL AT AGRA

nearly 5,000,000 children in the lower grades. Government is doing much to improve conditions for the children, but there are 25,000,000 who ought to be in school. Missions have had great influence in stirring up Hindu leaders to improve their schools.

How many provinces? Fifteen, counting in Burma. That is in British India. There are more than 40 native states, under varying degrees of government control, and 300 or more native princes—Rajahs, Maharajahs and the rest. The Supreme Government is vested in the Governor-General, or Viceroy, appointed by the Crown. The capital of the Empire was moved from Calcutta to Delhi in 1912, when King George V made his Imperial visit to India.

The largest British Province? Bengal, with 52½ millions; Madras second with 41½ millions. Only about 30,000,000 of the people live in cities, and only 17,000,000 in cities of over 50,000. The largest city, Calcutta, has 1,222,000 population; Bombay 979,445; Madras 518,660; Hyderabad 500,623; Rangoon 293,316; Delhi 232,837. Only 29 cities have over 100,000. India thus is a rural country.

What do the people do for a living? About 70 in every 100 either till the land or are engaged in occupations connected with agriculture. This rural character of the Indian peoples weakens cooperation in self-government and makes them tenacious of local customs and traditions. If rainfall is insufficient for agricultural purposes, rural society is paralyzed. There is no initiative. Drouth means famine, fever, death to multitudes. Patriarchal family system and caste are worse drawbacks than climate.

The principal crops? Rice and millet, with a good deal also of wheat, sugar, tea, cotton. Indian corn in some districts. Irrigation is the great need and efforts are making to meet it, but so far the government has not been able to make the plants profitable.

Any minerals? Yes, gold, coal, precious stones, and iron; then there are oil fields of great value, and salt beds. Plenty of chance for development, if the people wake up to it. Climate takes the vim out, though. Missionary crossing the plains was not far off when she said bread would bake in the carriage.

Independent farmers like ours? Not ex-

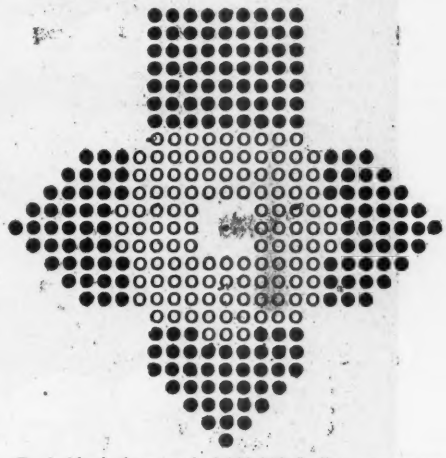
actly. In some provinces the *raiyat* tenure prevails; that is, each petty proprietor has no landlord but the state and cultivates his own rented land. In others there is the *zamindari* tenure, where single proprietors or brotherhoods possess large estates of hundreds or thousands of acres. Government is in either case the owner of the land and takes its rent in taxes.

Manufactures? Very slight. There were 226 cotton mills in 1911, employing about 215,000 persons; and as many more work in jute mills; eight paper mills employ about 5,000 workers. Rather interesting that of the vast population there should be only about 4,000,000 engaged in commerce as against 192,000,000 in agriculture; with other occupations as follows: state and local administrations nearly 4,000,000; provision and care of cattle 4,000,000; personal, household and sanitary services 11,000,000; food, drink and stimulants 16,000,000; textile fabrics and dress 11,200,000; learned and artistic professions nearly 5,000,000; earth work and general labor 17,000,000; independent means 5,000,000; and "undefined and disreputable" 737,000, which is not so bad in 315,000,000.

The Indian currency? Not hard to get used to. The smallest coin is the *pie*, equal to a sixth of a cent; 3 *pie* equal 1 *pice* (long i), or half a cent; 4 *pice* or 12 *pie* equal 1 *anna*, or two cents; 16 *annas* equal 1 *rupee*, or 32 cents. Three rupees are usually counted for a dollar, and the rupee is to the Indian what the franc is to the French, the mark to the German, the shilling to the English, the dollar to us. It is the standard. A lac is 100,000 rupees. The rupee mark is put first, like our $. Thus Rs. 4, 13, 3 reads 4 rupees, 13 annas, 3 pice.

Much travel? Well, in a recent year there were 271,000,000 passengers, who traveled on an average 40 miles each, and only 164 of them were killed in accidents. Our railroads could hardly make as favorable a showing. The roads are well built, average fare is less than half a cent per passenger per mile, yet the roads pay over five per cent on the investment. There are 17,000 European employees. First railroad was completed in 1853.

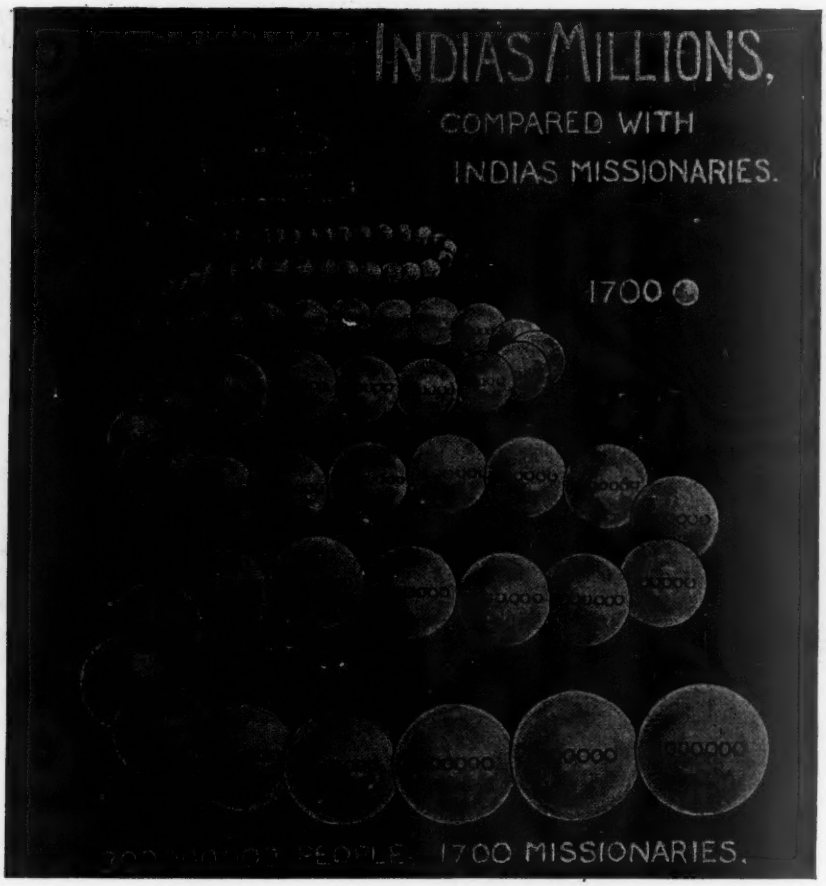
Good roads? Some. India is said to have the best and worst roads in existence. Most of the country roads are "kacha," which means incomplete. The "pucca" or finished roads are fine but scarce. In rainy seasons, if one starts on kacha roads with ox-cart or horse-cart he is never sure how far he will get. But the pucca road, which runs from Delhi for a thousand miles south, is a splendid boulevard, 150 feet wide, with turnpike 40 feet wide, almost as hard and smooth as dressed stone. The peepul, banyan and mango trees planted



Each black dot equals 1,000,000 Indian grown-ups. Each circle 1,000,000 boys and girls (117,000,000.) Little dot in middle equals all Indian boys and girls in S. S. (250,000.)

alongside give grateful shade and often form beautiful avenues. Government builds and upkeeps all the public roads. The bridges are iron or brick and substantial. Then there are many canals which are used as highways, serving also for irrigation. Any one can put a boat on the canal but must pay a lock fee. Rest-houses are provided by the government along the roads and canals, where a meal can be ordered or prepared by one's own cook. The traveler must take his own bedding, food, water, and whatever he may need. The building is yours for a rupee a day, if you are a European and no one else gets it before you.

Houses? All sorts, like the roads, pucca and kacha. The better class of native gentlemen's houses are built of brick, like the temples, are plastered with lime-and-sand mortar outside and in. Very little wood is used, and the designs are



often attractive. Wooden door frames are tarred to keep the white ants from eating them, and all partitions are made of brick from the foundation. Floors are of a composite of earth, brick, gravel, lime and sand beaten together and troweled till it is hard and smooth. Some fine residences have floors of porcelain, English tile or marble. One story houses are common, with flat roofs; though thatch roofs are also frequent. The Mohammedan architecture is the most beautiful and costly. The palaces of Delhi and Agra are exquisite works of art, and the tomb of Akbar is close second to the Taj Mahal already mentioned. Long way from this magnificence to the homes of the poor people, costing from $5 to $25, with walls 7½ feet high built of mud which bakes in the sun till it is hard; then bamboo poles put on for rafters, and across these split bamboos tied about two inches apart. On this rice straw is laid smoothly and fastened in place by another strip of split bamboo. One outside door, with a few small holes for windows, and the house is ready. A mud veranda around the outside is reception room. Many of the Aborigines live in huts covered with grass or scrubby palm leaves. Clothing is of small account in so warm a climate.

What do they eat? Rice very largely. Bengal is a rice country, northern India a wheat country. These are the staples. Of roots there is a variety, — a large radish, sweet and Irish potatoes, artichokes, yams, squash, pumpkins, cucumbers, watermelons, muskmelons, citrons; and almost all kinds of European vegetables can be raised in Bengal. But the masses of the people are underfed, and that is one trouble with India.

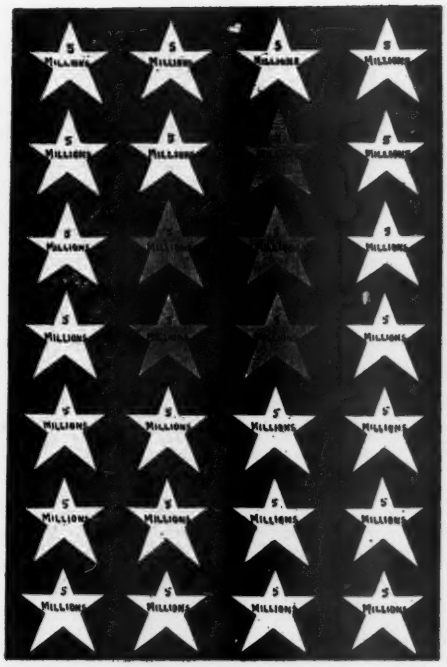


Diagram represents the 145,000,000 women and girls of India. Each star represents 5,000,000 women and girls. The five shaded stars represent India's 25,000,000 widows.

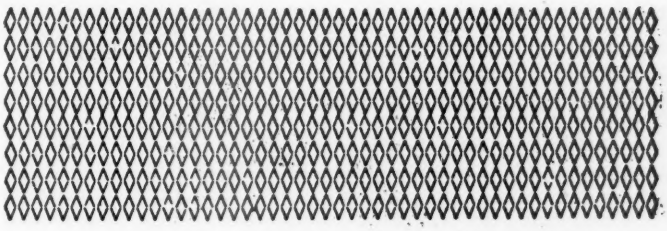
Fruit? Yes, a great variety, bananas the most common. Pineapples, mangoes, papayas and guavas are fruits of Bengal, grapes, apples, raisins and nuts come from the Afghans, Assam has oranges and lemons, and cocoanuts are found in many parts of the country. Sugar cane plantations are plentiful, and the natives manufacture a coarse brown sugar.

Animals? Sheep, goats, cows and buffaloes are the most common and useful. From the milk of the cow and buffalo the natives make "ghee," a melted and clarified butter used in almost every well-cooked meal, native or European. In the cities variety of food and fruits can be found, but not so in the remoter places. Missionaries often find it difficult to get the desirable foods. The buffalo is the horse of India and the general beast of burden and all-around family stay — an indispensable animal.

Any dogs? Well, that is too large a subject, introducing a lot of others. We shall have to put the dogs and monkeys and other pests, together with the history and customs and types of peoples and their beliefs and superstitions, and what the missionaries are doing, over to the next travelog.

As the proverb aptly says, If one tells all he knows at once, he will have nothing to say next time.

Average parish of a minister in America — 1,000 souls



One of these equals 1,000 souls, the average parish of a minister at home; 433,000 is the average parish of a Hyderabad missionary

Autobiographical Sketch of Juan R. Cepero

A MISSIONARY PREACHER AT RIO PIEDRAS, PORTO RICO

I WAS born in November, 1877, in La Ceiba, where my father was then teaching. When I was five years of age my father was transferred to Fajardo as chief instructor, where he resided seven years, moving at length to Barcelonita and one year later to Vega Baja. At thirteen I concluded the primary studies and began commercial studies, studying for two years commercial arithmetic, commercial law and bookkeeping.

When I was fifteen death brought financial stringency to the family, causing my father to call me to his assistance and to seek employment for me. I became an assistant amanuensis in the department of auditing of the municipality of Fajardo, where I remained about two years. At this time my father contracted a second marriage, and desiring that I should continue my studies, brought me to his home. I attended the civil institute of Porto Rico where I remained for three consecutive years; studying geography, physics, history of Spain, Latin, rhetoric, composition, algebra and geometry, natural history and philosophy.

In 1897 my father began to sicken and therefore his finances prevented me from continuing my studies which already were carried on only at cost of sacrifice. From this time I remained with my family waiting for the development of circumstances. In 1898, five months after the American invasion, my father died. I was profoundly depressed, for all hope of continuing my studies was gone, and I had four little sisters to care for, and it was a very difficult thing to secure appropriate work at that time. The condition of the government changed rapidly in the Island, and no one could tell what would happen. In this condition in the middle of the year 1899 the Institute, by order of the government, arranged for an examination of those who had pursued the Institute studies in order to confer the degree of Master of Instruction, and my eldest brother and I presented ourselves at the examination. I had the fortune to do well and received my degree.

In the same year, and one month after this date, the department organized by the American government called us to San Juan, and after receiving our certificates of the Institute we were given teachers' certificates authorizing us to teach in the Island. In September of the same year the vacant schools were announced and I secured a rural school in Santa Isabel, where I taught the first year, being



JUAN R. CEPERO

afterwards engaged by the Board to teach during the summer. The following year I moved to Vega Baja with the same employment. The department of education introduced the forms in the instruction, grading, making the new classification of the schools in the rural schools, graded and principal schools. Having enjoyed teaching I decided to make myself a grade teacher, and as I had only a few studies to take, I commenced my work attending two special courses in the normal, taking the degree of Spanish graded

teacher in July, 1903. In 1904 I contrived to go to Cambridge, Mass., where I took a special course of eleven weeks in pedagogy and English literature. In the following year the department offered a special course of literature to those teachers who had obtained more than 90% in the last examination in English, and as I had obtained 95.25% I took this course, securing at the end a certificate with the mark "Excellent."

In the same year the department undertook to begin the teaching of the graded schools in English only, and for this purpose called those teachers who belonged to the advanced class and offered them examination. I went to San Juan and took the examination in the Emerson school before the commission of five inspectors; and in a few days received from the department a certificate of Graded Master in English, authorizing me to teach as such. The following year I was named principal of the schools of Vega Baja, having under my supervision eight graded schools.

In the following year I was appointed special instructor of the preparatory teachers of the municipal district; and in this office rendered the department important services in pedagogical conferences and in conducting examinations. I was engaged in these offices when I had the fortune to hear the gospel.

The history of my conversion in all its details is very long. The struggles of my life from the age of fifteen I have made known. The death of my parents and the direction of a family made me a reflective man, and somewhat removed from the affairs of the world. I taught for seven years. My family had been very religious in the way of Romanism and I had a religious spirit, but I did not believe in the Roman church; and besides I did not love her much although my father, a very good Catholic, had me make confession one time, which I did to please him, being fourteen years old.

I believed in God and confided in Him. I commended all my affairs to Him and was accustomed to ask Him that He would enlighten my understanding and guide me. I remember that in dark days I would advise my family to think upon God and trust in His providence, and when I look back today I confess that in all my life I have seen a wise development of circumstances towards a predestined end and recognized the hand of Providence which guided me.

Material things did not satisfy my soul, and I was seeking and desiring to secure the life of the Spirit, but had only the instruction of the Roman church and that not satisfying me, I was blind.

Notwithstanding that I had succeeded in my career, I was not happy and contented. I thought much of my father and had anguish in my soul. In this state God sent a good Christian Bible colporter, who gave me some evangelical tracts and spoke to me of the gospel. If I should go into details this history would be very long, although perhaps interesting.

At length I bought a New Testament and commenced to read it with great hunger. The reading of the Gospel of Matthew impressed me powerfully, and at the beginning gave me pain, for I recognized that I was not so good as I had thought, and I came to have fear; but as I advanced in the reading I received peace, happiness, joy, and a new life was revealed with new horizons and new enjoyments. In reality I was another man and the world for me was new. There are, in the history of no man, days more happy than those which I passed in reading and meditation. My conversion had already taken place; but I concealed it and did not know what to do. I did not know further what I owed to God, to the church, but I liked to talk with Christians and was happy when I was with them.

One night about twelve o'clock, while reading the Gospel of Luke, Chapter 12, I discovered that I had some fear in declaring openly that I was a Christian, and I saw that my position was perilous if I continued so. I had fear and shame at the same time, and my first impulse was to go out on the street at that hour, seek a Christian and say to him that I also was a Christian. But I contained myself and fell upon my knees for the first time by the side of my desk and asked God to accept that as my confession until that moment. Upon the following day I went to church and made public confession of faith, but already I was converted when

I was there. The next Sunday publicly before the large company, at the invitation of Atiz Leon, I made public the causes which had brought me to that determination; and from that day my greatest enthusiasm and pleasure is to speak of the gospel, to be with Christians, and to preach in the houses of Christian families. I had to overcome much opposition of the world. Some families were displeased with me. The priest set out to accuse me before the department of education, saying that I was endeavoring to teach religion in school, and my family was surprised and unhappy.

Nevertheless God could not be overcome by those men, and He strengthened and helped me in the work I had undertaken. Finally I recovered the esteem and respect which had formerly been shown me; and my family, glory to God! came soon to the services to confess Christ, with tears of rejoicing. There was begun a Christian revival in the town and it seemed as if the people were going to be converted. I thought more of the services which we were holding over night than of the school until the day arrived to preach at Barros. I believed that it was an indispensable duty to go and for nothing would I have refused.

From that time I have had many blessings of the Lord, and I can say faithfully that through the medium of His word He has spoken to me many times.

I have continued serving Him according to the measure of my strength. I serve Him with pleasure and without any thought of what are called sacrifices. I have no other ambition than to serve Him, to continue serving Him all my life; and I am sorry only that I cannot multiply my gifts and powers in order to serve Him better. If anything saddens me, it is the thought of how little I am able to do for Him and of my human weakness.

This is in few words the poor story of this servant of the Lord in his journey through this world, written only with the purpose of helping whomsoever God wills. I pray God that He may guide me safe to the end and that He will not permit me when I leave this world to lack the joy of His presence in the life eternal. Ever yours,

JUAN R. CEPERO.

WHO CAN SURPASS THIS?

For the first time in the history of the city, Jacksonville, Illinois, is having an enthusiastic Mission Study Campaign. It has been organized by Rev. Percy W. Stephens of the First Baptist church of that city, and over 235 members of the church and Sunday school are enrolled in the fourteen classes. The classes meet in the church each Wednesday evening from 7.15 to 8. The text books used are "The King's Highway," by Mrs. Montgomery, for adults, and "Around the World with Jack and Janet," by Miss Waterbury, for Juniors. The course began October 27, and will last for six weeks, with graduation exercises on December 8. A neat diploma, showing the two hemispheres, one on either side of an open Bible, has been designed by the pastor, and will be presented to the graduates. A baccalaureate address will be delivered by Dr. S. N. Bowyer of Springfield. An interesting feature of the graduation exercises will be a spell-down on the books. One for the adults and another for the juniors. About forty blind girls have enrolled in three groups. The oldest group is taught by Mrs. Stephens. The officers of the campaign are: Rev. Percy W. Stephens, president; Professor Rollin H. Tanner, Ph.D., dean; Miss Bess Newman, secretary; Miss Elizabeth Long, treasurer.

The Workings of Providence

A LETTER FROM A MISSIONARY WHICH SHOWS HOW THE PRAYERS OF PARENTS ARE ANSWERED IN THE CHILDREN

Digby, Nova Scotia.

DEAR FRIEND:

Though tardily I desire to thank you very much for the words of sympathy you wrote on the death of my dear mother. It was such a joy to be with her in her last days, and it really seems to me as though she was holding on to life until we came to her, and that after seeing us she gave up and left us. My life has been peculiarly empty of personal contact with father or mother, but God has richly made up what I have lacked. I have not seen my father since I was ten years of age, when he last left me to return to India. After seven years of waiting and when his return on furlough seemed so sure, he was taken to his reward in 1885. It was indeed hard. His last words on earth were a prayer that his only son succeed him in his work in India. Lest the knowledge of that might unduly influence me, that last wish of father's was kept from me; and not until after I had fought the whole thing out (for I did not wish to be a missionary), and God had conquered and opened the door, and I had received an invitation from our Society to become a missionary, had been appointed and was preparing to start for India in 1893, did mother tell me of father's last words in this life. Under these circumstances can you or I doubt my call to be a missionary, my dear brother? I have never doubted my call, so cannot be anything else. I would be untrue to Him if I did.

During the nearly twenty-two years of my missionary life I am on furlough now for the second time. During these years I have scarcely been with my mother more than three or four months, and not having her now seems doubly hard, but I know God makes no mistakes and mother is happier where she is than she could be with us. She has been a good mother and her memory will remain sweet.

As she lay dying, and was leaving her last messages to friends and her mission circle — for she loved the mission cause dearly — I bowed over her and said to her, "Mother, you are leaving us, you say the way is clear and the door is opening, but the road is narrow. Only wide enough for you and we cannot come but must wait until we too are called and our turn comes. Tell me one thing, mother. You have had a hard life and lonely, You and father went to India and worked hard there for over seventeen years, and father left you, you had to bury him and return to us alone. Then later you gave me up for the same work. Then two years later you gave up a daughter for the same work. Three years ago just when she was planning to return on furlough she died and was buried by us beside her father. You have known sorrow beyond your share and loneliness to a great degree. People have blamed me for not remaining with you here. Tell me, are you sorry; do you regret any part of your life and that your children have engaged in missionary work, and been separated from you when you most needed them?"

She replied, "No, I regret nothing, and if I had my life to live again I would want it as this has been. I know I have had sorrows, very much sorrow, and loneliness, but I do not regret a thing."

I then told her, "Thank you, mother, I am happy to hear this from you." The memory of such a noble self-sacrificing spirit cannot but remain fragrant to me. I desire to return to India with renewed determination to be spent of God in the work to which my sainted mother gave so much and to which she was so early in life dedicated. For in this connection I am reminded of the recorded prayer of my grandfather at the time of mother's birth:

"Last night I read the first chapter of First Samuel, after which I held my little baby in my arms and presented it by faith in prayer to God. I looked upon it as a

loan for a little season, and would wish to bring it up in the nurture and admonition of the Lord. It is lent to the Lord, yea, as long as it liveth, it is lent to the Lord. As I have a prevailing desire, if it be the will of God, that my little son may be a missionary to the heathen world, so may little Jane be the wife of a missionary and be useful in her day and generation. Nevertheless, not my will, but the will of the Lord be done."

This brother of mother's referred to was later an officer in the Civil War and died at Vicksburg fighting for the North. Her only sister, Mrs. John McLaurin, with her husband, later became a missionary also.

Already I am receiving pressing invitations to remain in America, but God's call is strong and rings clear, and I must return. Already I am becoming restless to return at once. Pray for me that I may be used of Him while I am here in America. Yours sincerely,

J. S. TIMPANY.

A Missionary as a Curiosity

MRS. HOWARD of Midnapore, Bengali, India, tells of visiting villages where she was the first white woman ever seen. Few of the women in the country districts in India have ever traveled even ten miles from the village where they were born and brought up. Once in a while they see some English government official but no English woman has ever had occasion to visit the district where they live, so that in many cases their first glimpse of a white woman is when a missionary reaches their little hamlet. Most of the native women are small, being stunted in growth by early marriage and the ensuing duties of wife and motherhood, so that if the missionary lady is tall and of athletic build they usually think she is a man dressed in women's clothing, and they all run away. She calls to them, however, assuring them that she is a woman, and, if Bible women are with her, they add their testimony to the same effect. Gradually curiosity draws the women back. Once they become confident that this big, masculine person is really a woman like themselves, they have many questions to ask and will listen to no story about the strange religion until their curiosity has been at least partially satisfied. She has to explain that her skin is white, instead of a healthy brown, because she has always lived in a cold country. She must show them the inside of her hat and turn around that they may see the curious way that she has her hair done. If she has any gold teeth she must show them and tell whether they grew that way or not. Then she must let them feel of her clothing and examine her strange boots. After these preliminaries are over and they understand that she is the wife of the missionary who is talking to the men nearby they are ready to hear her message. If however the missionary is a single woman and has come with only Bible women to accompany her she must also explain the negligence of her parents in letting her grow so old without providing her with a husband. When at length they are ready to listen to the gospel story, the missionary realizes what little children they are in mental development. Their minds are set in narrow grooves and new ideas gain admittance very slowly. Over and over again must the story be told them before they can even grasp its meaning. Its meaning is far too wonderful to be believed at first or even understood. For it tells them that they, who have no rights in life as they know it, who are despised by men and gods, who are "only women" with the one hope that if they gain merit by absolute submission to their lords and masters they may sometime be born as men, have a place in the universe and are loved of God. Many of them refuse to believe it. They do not know why these strange people are taking so much trouble to tell them such obvious lies but they will not be taken in by them. But those who *do* believe — what a difference it makes to them!

"The Truth shall make you free."



Stories Chinese Schoolboys Write

REV. JOSEPH TAYLOR SENDS FROM CHENGTU, WEST CHINA, THESE TWO SPECIMEN STORIES WRITTEN BY STUDENTS IN WEST CHINA UNIVERSITY IN THEIR REGULAR WORK IN ENGLISH

The Shield Seller

In the fifth century A.D. there was a man who lived in the state of Ch'u. He sold shields and swords. When he sold a shield, he boasted it was extremely hard and nothing could pierce through it. When he sold a sword, he told the customer it was very sharp and everything could be pierced through by it. During that time, a person said to him: "How will it do to pierce your shield with your sword?" Then he could not answer this question at all.

At present some person advises other people not to do evil, but he does it himself. Moreover, he preaches the gospel and says Jesus has done miracles; but he teaches in the school and says no miracle can happen without reason in logical law. Such a person is contradicting himself, so how can he develop religions. He is making the mistake of the shield seller.

Filial Wang Shiang

Twelve hundred years ago in Shantung, there was a very poor boy whose name was Wang Shiang. When his father died he was a baby. His mother loved him very much.

One day his mother was sick. He ran to the city and asked the doctor to come to his mother. When the doctor examined her tongue, eyes and pulse. he said to Wang Shiang: "Your mother is very weak You must cook a fish for her." Then the doctor went away. Wang Shiang was very poor. He had no money to buy fish for her and it was winter. The river was covered with ice. But he loved his mother and went to the river. He made a great hole in the ice, and went in to catch fish for his mother. Finally he caught a fish, but he was almost dead. He could not come out of the river. He was frozen by the ice. Fortunately a farmer riding a cow went there to give it water. He saw Wang Shiang lying on the ice. He quickly took the body out of the water and took off his own coat and wrapped it around the boy. In an hour Wang Shiang came to life again. Then he took the fish to his home and cooked it for his mother. When his mother ate the fish she was well.

One day he went to the wilderness to cut wood with his mother. Suddenly a tiger came out of the forest toward his mother. He made a great noise and killed the tiger with his axe. Then he carried his mother home. Bye and bye his mother died. He was twenty-one years of age when his mother died and he had never left her for one day in all his life. Then he became an adopted son of a rich man. He was very noted. The king made him a noble. Everybody liked him.

If we love our parents as Wang Shiang did, we can easily get a good name.

The Story of a Wonderful Life

BY SECRETARY CHARLES L. WHITE, D.D.

IN 1872 Rev. James Nelson Williams, D.D., was chosen as a general missionary "among the French population in New England and superintendent of missions." He was appointed to this important work by The American Baptist Home Mission Society and continued in fruitful service until his death on June 9, 1915. He passed to his heavenly reward at the end of a long life of noble deeds and after forty-three years of consecutive service with the great Society, which has commissioned so many noble souls to serve their Lord in the salvation of North America.

This gifted man was born at Sherrington, Quebec, December 22, 1829. His parents were English, but he early learned the French language and spoke it with fine exactness. He was converted in his childhood and early gave evidence of that piety and spiritual passion which marked his entire life. At the Feller Institute, at Grande Ligne, he came under the influence of consecrated and brilliant teachers, who guided his responsive mind in its rapid development. The year 1849–50 he was a student at Montreal College. During the three years following he studied at the University and Theological Seminary at Rochester, New York, and was ordained to the ministry at Grande Ligne on February 7, 1854.

Soon after he entered upon a prosperous pastorate at Granby, Canada, but his heart yearned for strictly missionary work, and four years later he was sent by the Grande Ligne Mission into various parts of the Dominion where his services were needed. Dr. Williams became an editor in Montreal in 1865, and a year later crossed over the line into the United States, and for two years served as a missionary in Stryker, Ohio. In 1870 he had completed two years of happy pastoral relations with the South Baptist Church of Chicago, and the following year, 1871–2, was spent at Menener, Illinois. This brought him to that fortunate day when the board of The American Baptist Home Mission Society set him apart for one of the longest pieces of missionary endeavor which anyone connected with the Society has ever completed.

After eighteen years of tireless labors a considerable chain of mission stations had been established in New England, and to place the work upon a solid foundation, it was felt necessary to open a French Department at The Newton Theological Institution. Dr. Williams then became the instructor of a group of earnest young men who were looking forward to missionary work among the French Canadians of New England and rendered eight years of invaluable service. At the conclusion of this labor, which was in addition to his general supervision of the work, he removed



DR. WILLIAMS IN HIS CLOSING DAYS

to Providence which remained his home during the remainder of his life. This servant of Christ was the author of two publications printed in French, "The Rule of Faith, or Four Questions," and



DR. WILLIAMS AGED FIFTY-EIGHT, IN THE PRIME OF USEFULNESS

"The Golden Rule." He also left to the Home Mission Society a manuscript written in French which will be published as soon as the necessary funds can be secured. In this discussion of a great Christian theme he profoundly treats those passages in the New Testament which are the foundation stones of Protestantism. This volume would be an inspiration to consecrated living and a guide to the intelligent study of the Scriptures if it could be placed in the hands of the many converts from Romanism.

The *Providence Journal* said of Dr. Williams, "He was a man of fine culture, of genial spirit, and of recognized administrative ability. He greatly endeared himself to the people whom he served." In 1905 Colby College honored itself in conferring upon this servant of the churches the degree of Doctor of Divinity.

Dr. Williams left five daughters, Miss Emma J. Williams and Miss Florence A. Williams, teachers in the high schools of Providence, Mrs. M. Elizabeth Brown, wife of Dr. B. J. Brown, of Providence, Mrs. J. Howard Merriam, of Pasadena, California, and Mrs. C. B. Smith, of Melrose, Massachusetts. The funeral service was held at his late home on June 11, 1915, and was conducted by Secretary Charles L. White. His body was carried to the grave by four beloved French missionaries whose lives he had largely moulded, Rev. Messrs. LaFleur, of Waterville, Maine,



DR. WILLIAMS IN RIPE AGE, WITH HIS PET GRANDCHILD

Benoit, of Putnam, Connecticut, Cayer, of New Bedford, and Delagneau, of Worcester, Massachusetts.

The writer remembers the very seat in the vestry of the old First Baptist Church of Woonsocket, Rhode Island, in which one Sunday afternoon, when a little boy, he sat with his mother and heard Dr. Williams preach in the French language. Every detail of that service is stamped indelibly on his mind and heart. It is a picture of a rather dingy room with its holy associations because in it he gave his first public testimony for Christ, and a

few weeks later related his Christian experience and was received by the church for baptism. In front of him that Sunday afternoon he could count about forty French men and women and children. The singing seemed weird, and he followed the words of a strange language with wonder in his heart. He cannot recall the face of one worshiper that day except that of his mother by whose side he sat, who little realized the intimate relations her boy would have with this apostle to the French Canadians of America. The other face which he remembers after forty years is the radiant countenance of the preacher. With earnestness burning in his soul and with serious manner and tender tones the missionary that afternoon gave a message which burned itself into the lives of those who understood his words and etched itself forever on the heart of the lad before him. The next time this boy remembers to have seen Dr. Williams was in front of the post office in Providence, soon after the death of this good man's son, a fellow student at Brown University. The way in which he spoke of the goodness of God and his profound gratitude that his boy had had a noble, Christian life in college and had doubtless entered upon a larger service in another world, again touched the heart of the young men who was then a student for the ministry.

The paths of these two men often crossed in subsequent years, and the venerable missionary was a frequent guest in the writer's home at Somersworth and Nashua, New Hampshire, and at Waterville, Maine. No one crossed the threshold into this home who was more welcome than Dr. Williams, the missionary. Before the open fire many hours were spent in discussing various phases of the French work and in listening while the honored guest interpreted those chapters in the New Testament which he most often emphasized in preaching the gospel to French Canadians. This family of parents and children learned to love him, looked forward to his coming, and grieved when he said "good-bye."

In later years while the burdens of supervision were eased by the Home Mission Society occasional hours were spent at his home in Providence, and the impressions received by a home mission secretary were but the climax of that first influence that radiated in the dusky room at Woonsocket which was glorified by the presence of the messenger and radiant with the message which he brought.

Thousands of French Canadians heard the gospel from his lips and hundreds of men and women oppressed by superstition and walking in spiritual darkness believed his words, trusted themselves to his spiritual guidance and gained the peace of God. Dr. Williams' influence with his missionaries who loved him as a father, his tenderness in dealing with those who had stepped from the path of rectitude, his patience and long suffering with others who found it difficult to adjust themselves to the freedom of personal faith, his wisdom as a counselor, and his ability to untangle difficulties, wove through the years a mantle of personal influence revealing in every part a heavenly design. At the great age of eighty-six he left a host of friends who had been inspired by his devoted life and enriched by his Christian ministry.

One could not look upon the face of this servant of Christ or be with him an hour and fail to catch the overtones of the Master's voice in the gentle conversation on spiritual themes, without concluding that Dr. Williams knew the secret of the Master's presence and was in constant communion with God. No one ever walked a mile with him without wishing to go a second mile and many miles. No one could talk with him for an hour and not desire that the conversation could be extended for several hours. His hand grasp was firm but tender, and his gracious solicitude for his friends and his intense interest in their work and problems always made one glad to meet this faithful interpreter of Jesus Christ. Dr. Williams lived well and long, and his influence continues in the ministry of the noble missionaries who still serve the churches and in the Christian living of a large company of men and women and children who knew the Lord better because they knew his servant well. His children and grandchildren have entered into a holy heritage.

When the Church of Saint Sofia was building in Constantinople, the monks of

the city are said to have poured into the growing walls the attar of roses which they had saved for this purpose and long after the completion of the building the fragrance of the roses could be detected by the worshipers. Dr. Williams poured his precious life into the missionary work of The American Baptist Home Mission Society and in the years to come we shall be always conscious of the fragrance of his Christian influence in the lives of those who worship the Lord and serve in the churches.

Two Modes of Travel in India



SONS OF REV. C. A. COLLETT OF KHARAGPUR, INDIA



A "DANDY" MAN CARRIAGE, USED IN DARJEELING, IN THE NORTH OF INDIA — OF ADVANTAGE WHERE OTHER CONVEYANCES COULD NOT GO

OUR MISSIONARY STORY

Betty's Missionary

BY HELEN J. CURRIER

LETTERS WRITTEN BY

MR. H. P. HUSTON, PRESIDENT OF THE RAILWAY CONSTRUCTION COMPANY OF CINCINNATI, OHIO, TO HIS SECRETARY, MR. KENNEDY
MRS. HUSTON TO HER DAUGHTER HARRIET
ELIZABETH HUSTON TO HER FRIEND SARAH MADISON
ROBERT HUSTON TO HIS COLLEGE CHUM THEODORE RICE

JANUARY — MANILA, P. I.

Manila, P. I.

DEAR KENNEDY: — I sent you a cablegram this morning saying that our plans and specifications for the proposed railway have been accepted and I will send on the contracts and orders for material as soon as I have them in proper shape, as there are a number of details to be gone over. Since I have been on the ground and understand the conditions better, I find there are several changes I wish to make, which I will explain to you later.

The work will not be begun for some months yet and this will give us time to get the material here. I think it would be well if we can arrange it for you to come here in June to oversee the work. I will be at home by that time and can look after the office and the trip would do you good. We could then be sure that the work was progressing satisfactorily. We will have to employ native help of course and it will be a question whether these easy going, pleasure loving people can be induced to undertake steady, laborious work. I understand that the ex-prisoners are the best trained workmen and the ones most sought, for the prison system here is a unique one. It is a system of education, drill and training in trades of various kinds. The men are treated as workmen in a factory, are housed in dormitories instead of cells, have drills and other exercises outside of their work, and lectures and entertainments for recreation. The system seems to work well here but would hardly be practical in our country, I am afraid. But as to the matter of help, we will discuss that later.

On our trip over from San Francisco, we renewed acquaintance with Mr. and Mrs. Wood, whom we met years ago and who, with their son Charles, are spending some time here with Mrs. Wood's sister, whose husband is Superintendent of Schools here, and they insisted on taking us into their home and are making it most pleasant for us. Will write soon again concerning the work.

Sincerely,
H. P. HUSTON.

Manila, January 15th.

DEAREST SARAH: — We are enjoying our visit to Uncle Sam's youngest child, Miss Philippine Islands, immensely. And after being in so many strange places and having such a time to make yourself understood, it is good for your self-respect to be with Americans again. I am beginning to recover from my state of awe of the many and various languages of this world, though mother says I never was in awe of anything. We are very fortunate to be visiting in an American home and are enjoying American cooking as never before.

Charles Wood and his cousin Gladys, who is a lovely girl, are doing everything they can to give Robert and me a good time. We four young people are out to-

gether morning, noon and night, taking long rides out over the beautiful, smooth roads, visiting interesting places and going to the native huts to buy embroidery; at least I have been buying the embroidery, the others have gone along for company. It may offend your sense of propriety when I tell you that to get this most beautiful embroidery we must go out to the villages, hunt out the rudest hut we can find, with pigs and chickens much in evidence under the floor, which is raised on stilts about six feet high; and there, in these primitive homes, buy the exquisite work of these poor women at ridiculously low prices, though some of them are charging more than they used to, since they find that the Americans will pay it. You should have seen me going around among the huts talking to the beautiful Filipino girls, who have been to school and can talk English, and climbing the frail bamboo ladders into the huts to see the embroidery. Charles Wood was very much concerned about my going inside the huts, for fear of some dread catastrophe I guess, but Gladys said the only danger would be in getting up and down the ladders safely. If she had known my propensity for climbing anything from a tree to a haystack, when I was little, she would not have worried about that either.

We have been dined, feted and driven here and there, taken on boat trips, etc., until I am afraid I will wake up some day and find it all a dream. Americans certainly know how to entertain and when they have a beautiful country and many curious sights to show one, the time flies quickly and we shall have to leave before we have had half enough.

Charles is calling me now to go out to see the military drill and I shall have to stop.

Your loving friend,

ELIZABETH.

P.S. I might add that Charles is tall and fair, and you know I always did like fair men. Mr. Kennedy is so dark.

Manila, P. I.

DEAR DAUGHTER HARRIET: — I meant before this to answer your long letter, but when one is visiting and your host and hostess are always planning things for your entertainment, there is not much time for letter writing; but this afternoon Mrs. Wood and her sister have gone to make a call and the children are out somewhere, so I will take this time to write you.

Last night Dr. Thomas was here for dinner and he was telling me many interesting things concerning the work in the Islands. He said that when the Baptist work was started here the only outfit the missionary had was a bottle of calomel and a can of powdered quinine. His first patient was a woman who came into the meeting almost overcome with malaria. She drank the quinine without the least hesitation, though it was a powerful dose, and so the work began and grew until now with better equipment and more workers much more efficient work can be done. There are two well equipped dispensaries and five branch stations and the new hospital and school at Capiz. The work has often had to be done under great difficulties and without the proper equipment, but the distribution of doctrine and drugs has never ceased, and as Christ ministered to both bodies and souls, so his disciples are following His example.

We have enjoyed our stay here very much indeed but will leave soon and go to Rangoon, Burma, and a number of cities in India, where we will no doubt see many strange sights.

I must close now as I hear the young folks coming in and there is no quiet when they are in the house. Betty is more impetuous than ever. I wonder if she ever will settle down.

With love to all,

MOTHER.

DEAR TED: — I received your last two letters at the same time, as one had been delayed and then forwarded to me here. Was so glad to get them and hear all the news.

Have been having a great time here at Manila. We went up by boat yesterday to Ft. McKinley, about seven miles. It is said by some to be the biggest fort we have and the grounds are enormous, with miles and miles of drives and pleasant homes for the officers and a large barracks for the men. Mrs. Russell Sage has given

them a well equipped Y.M.C.A. building and everything is being done to take away the barrenness of army life. The drill work is wonderful and shows what a mighty force the United States has at hand if needed.

The other day we visited another kind of training school but one just as important to the safety of the nation when you come to think about it. It was the Jaro Industrial School for boys. It is situated on a farm of about 65 acres, has two large buildings for dormitory, class rooms, etc., and a home for the principal, whose duty it is to plan the work, teach, preach, oversee the farm, obtain native teachers for the trades, etc. I used to think all a preacher had to do was to write two sermons a week and go around in his Sunday clothes the rest of the time, but if there is any business which calls for a greater diversity of talents and skill, brain power and muscle, show it to me quick. As it is I'll take off my hat to any preacher of whatever denomination or race. Theirs is a herculean task.

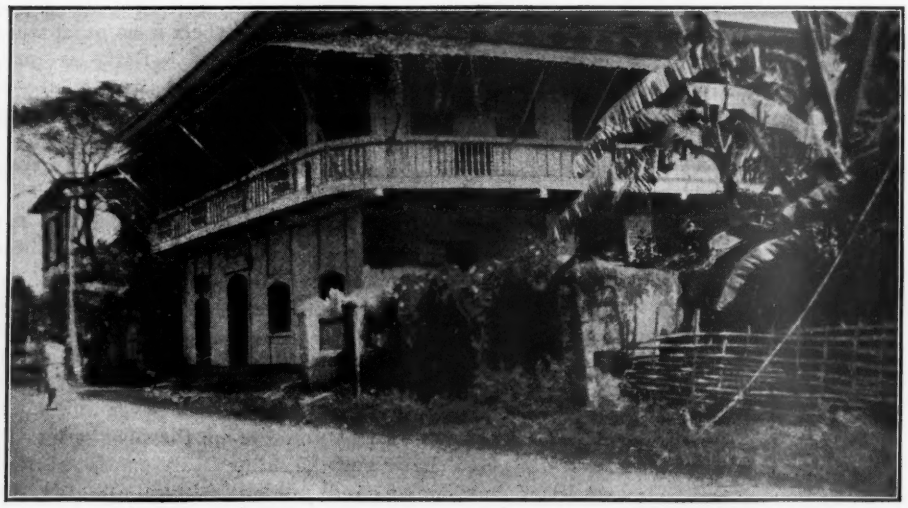
We saw all kinds of classes, from beginners up to academy work, while each boy must learn a trade of some kind and earn his tuition by work on the farm. No one is excused from this, no matter how well able to pay, so that all are on an equal basis. The articles made by the boys are sold and the proceeds go to keep up the school.

The boys have a self-government system and take great pride in it. I could not help but notice how much brighter and happier these boys looked than many of those in the city, who spend most of their time gambling at the cock fights, which seem to be the chief amusement of the natives and of a good many of the foreigners as well.

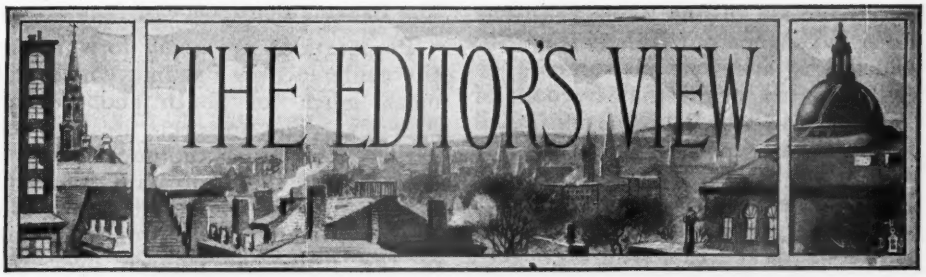
This is quite a wonderful little possession of ours, but I think I prefer my own United States as a place of permanent residence, although I have enjoyed our visit here immensely. Miss Gladys is a mighty clever girl. I think you would like her. Better take a trip down here. I'll give you a letter of introduction. Mattox has severed his connection with our party for a time and gone to Russia. Betty seems to be living through it however. She and Charlie Wood are having a splendid time. Girls are funny anyway, that is most of them. If I thought that brown-eyed girl, who sent me around the world without a definite answer, was handing out her smiles to some other man, I'd take the next boat home. But don't let my goings on trouble you for I have faith in her and am not losing any sleep.

Must stop and take mother down town.

BOB.



BAPTIST TRAINING SCHOOL AT JARO, P. I.



Happy New Year!

YES, the same wish repeated year after year, as often as the twelvemonth rolls around. But is it not a fine thing that once a year we can wish each other and all our friends a Merry Christmas and a Happy New Year? Fine, too, to have the circle broaden out year after year, as our interest and sympathy are carried on the wings of missions to the ends of the earth. The very sentiment reacts on those who feel and utter it. Even when it is the following of a custom, and mechanical rather than charged with feeling, there is a value in it. Just imagine the world without a single Christmas or New Year wish, utterance or observance, and you will realize in some degree the tremendous influence of these customs.

HAPPY NEW YEAR! That is the outgrowth of the Christmas idea and spirit. If there had never been a Merry Christmas sentiment there would have been no Happy New Year sentiment. All that is best and happiest and holiest in our life traces back to the Christmas center. To the spirit of humanity and brotherhood that Jesus incarnated we owe the altruistic interest that leads us to wish that Happy New Year to all. On this day we would not bear ill will to any human being, but wish to the whole world of men, women and children a HAPPY NEW YEAR!

Shall it cease with the wish? Or will we seek with the Master's help to make it happy, as far as we can, to as many as we can? That would be a sure way to make it a Happy New Year for oneself.

HAPPY NEW YEAR to you!

Keep the Aim Prominent

THE introductory statement of the Five Year Program as adopted at Los Angeles has not received the consideration to which its importance entitles it. The five great goals have naturally arrested attention and laid hold of the imagination. The fundamental thing, however, is the objective or aim of the Program, which was stated as follows:

"*The objective of this Program is the development of every Church into an evangelistic and social force in its community, and a resultant mighty impact of our denominational life upon the nation and the world.*"

This aim should be kept prominent. The goals stated in terms of thousands or millions and the methods in which our major lines of activity are included should not be allowed to obscure the supremely important fact that the real aim of this Five Year Program is something that eludes statistical statement. It is a spiritual enterprise. It is directed toward the local church. If every church can be made a force in its community for salvation and for righteousness the aggregate influence of our churches upon national and international life will be immensely increased, and our Baptist denomination will become as conspicuous a force in the moral and spiritual

reconstruction of our times as in the olden days when our fathers stood for soul liberty and were instrumental in giving to the world that freedom of conscience in which the nations shall ultimately all rejoice. This is the real reason for the existence of the Five Year Program. If it fails to do this it fails indeed. No statistical success can atone for spiritual failure.



Leader of a Race

The death of Booker T. Washington has unquestionably taken from the negroes their best known and most influential leader. The tributes to his character and worth might be coveted by any man in the nation. Judged by all the standards that are worth while, he was a man of remarkable parts, attainments and achievements. In the fine sketch of his life by Dr. John E. White in the *Watchman-Examiner* — and no finer has appeared — this sentence is significant: "I will be at pains not to say that he was a great negro or a great man among the negroes. He was a great man anyhow. He did not require a low level in order to stand tall. Only a great man in this country could say sincerely, as he said, that he thanked God that he was born a negro on the dirt floor of a negro hut." He identified himself gladly with his race, and for the educational and industrial uplifting of that race he gave himself unstintedly. Many of his people did not agree with him, but he carried the best sentiment with him, and few will deny that he did more to elevate his people than any other single force. He had unusual gifts as a speaker and his books possess a quality that will give them place in literature. The story of his life is more interesting than a romance. His chapel talks to the Tuskegee students are models of their kind. He built a great institution, but he did more than that — he built his ideals and character into a great number of lives and into the solid foundations of race development.

The Panama Conference

Preparations are going forward for the conference in Panama which will mean much for South and Central America. The prospects are that the gathering will be thoroughly representative of the Protestant forces of North America. Something of a stir has been made by the ritualistic wing of the Episcopal Church over the sending of delegates, and a split in the Church has been openly threatened. The missionary forces won in the preliminary discussions. In view of the religious and moral conditions in the South American countries which are nominally Catholic and have certainly been under control of that Church long enough to show its fruits, the need of some new religious influences cannot be doubted, and should be welcomed by the Catholics themselves. The conference has plenty of reason for existence, and should be able to lay plans that would mean a great constructive Christian work in South and Central America and the West Indies. Dr. Barnes will represent the Home Mission Society, and head the sub-delegation that will visit the West Indies after the Panama meetings.



Our Missionary Travelogs

We have long felt that our people needed a fuller background for our missionary work, such as would be provided by detailed information concerning the lands in which our missionary work is done. The suggestion has not infrequently been made that we ought to give articles on the life and religions of the non-Christian peoples. The Missionary Travelogs, which form a new feature in this issue, are intended to meet this desire for more detailed knowledge. The effort will be made to pack the articles with the facts that will render the reader intelligent concerning the countries treated. While this precludes the sketchy sort of travel, it will not be found dull, and the Travelogist may be relied upon to see and report

the things of deepest interest and import.

It is natural to begin with India, since the European war has brought the loyalty of the native princes of the Empire into strong relief, and the entrance of the Indian troops into active participation at the front in France has made India prominent just now. While Burma is a part of India, we shall leave that land to a later time, since the Judson centennial so recently fixed attention upon that mission field. Our readers will do well to save these Travelogs for reference, so that when the missionary program gets around to one country and another, the material may be at hand for surrounding our missions with their environment.



Coronation in Japan

The coronation of Emperor Yoshihito has revealed anew the tenacity with which the Japanese cling to their ancient customs and religious rites. Nothing was omitted of pomp or ceremony, and the influence of such solemn and impressive days cannot easily be estimated. The people everywhere gave proof of their loyalty and reverence for the Son of Heaven, even as their ruler paid his devotions and rendered his worship to the deities and proper ancestors. On another page we give an account of the visit to the ancestral altars and the shrine of the deity of rice and cereals. Whatever impact Christianity has made upon the opinion of Japan, of course it could hope for no recognition from royalty on such an occasion. This coronation was the great occasion for the Shinto priests and all the forces of paganism, and they made the most of it. Yet a vast change has been quietly going on in the minds of the thoughtful leaders. The present Emperor fortunately deserves the affection and reverence of his people.



Missions in the Sunday Schools

We know how many superintendents feel when this subject is broached, and also how many pastors think that the Bible school should be kept to its main purpose. But we know equally well that a proper amount of time and attention given to home and foreign missions in the Sunday school is one of the very best things possible for the school itself and for the children. When superintendents realize that this is the day of bright programs and progressive ideas in missions, and that in the periods devoted to the different phases of the work special programs of the livest character are provided, they will come to regard this educative and inspirational work in its true light. Too much should not be asked. A five or ten minute introduction service, not too often, with just the right material and right person to use it—sometimes the superintendent, sometimes the pastor, oftener talent from the young people's society—this may be made wonderfully effective. Teachers who know how to use missionary illustrations have no trouble in getting and keeping attention. MISSIONS is full of material for such use. Send for the fine programs which the Foreign Societies have prepared for the period from January 1st to the Sunday preceding Easter and make this a great year for missions in your Sunday school. And remember that missions have no existence apart from the Bible.

The Week of Prayer

The topics for the Week of Prayer, issued by the Federal Council of the Churches of Christ in America, properly center about the general theme, "Peace and Unity." In this time of strife and perplexity, with the fate of nations and perhaps of our civilization itself in the balance, it is a good time to take as a text Psalm 50 : 15: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." As the call of the Federal Council introductory to the program, which is given on another page, says:

"Throughout the whole world, this word of God seems to be sounding in

the ears of praying people day and night. This is a day of trouble when in so many lands and among so many nations agony and suffering are multiplied by the wounding and killing of God's beloved children. As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before."

Added to this sorrow is that of a divided Christendom. "Surely, praying people of every race and tongue in all the earth will fall down before God in the opening of the new year and beseech of Him for these overshadowing objects of intercession — Peace and Unity."

NOTE AND COMMENT

¶ The Boston Layman's Convention was probably typical of those that are being held throughout the country under the auspices of the Laymen's Missionary Movement, with the cooperation of the denominational boards and local committees organized to secure if possible some definite follow-up work. This is the only way to conserve the influences of the conventions and conferences. There was a good enrolment in Boston, reaching above 2500. The evening audiences in Tremont Temple were large, the day sessions falling to three or four hundred, with only a small sprinkling of young men. The program was excellent, and the addresses were calculated to awaken interest and stimulate to a greater activity. Bishop Kinsolving of Brazil on "The Two Americas," Missionary McNaughton on recent experiences in Turkey, President J. Campbell White on "Possibilities in Christ," President Poteat of Furman University on "The Twentieth Century Business Man," Dr. Herbert S. Johnson on "Can America Keep Christ?" and Dr. John M. Moore on "The Explanation of the Missionary Progress of Recent Years," were among the effective speakers. The interest was sustained.

¶ What the conventions will signify can only be told later. The Baptist rally on one of the afternoons was marked by an excellent spirit. The weak link is the connection with the local churches, and the difficulty of carrying to the churches the warmth and light and glow of the meetings. We are satisfied that the churches must develop their own inner spiritual life more and more, and less and less depend upon exterior impulse and stimulus. The first goal of our Five Year Program hits the center of the church's need — evangelism; which means, not an evangelist called in for special meetings, but every member an evangelist.

¶ Rev. J. C. Robbins has accepted the position of Foreign Secretary to which he was elected by the Foreign Board at the November meeting. He will receive a warm welcome to the work, with which he is already in a measure familiar. He is no stranger in the Rooms, nor to the denomination generally. He comes to his new and responsible place with the experience gained as a missionary in the Philippines and a district secretary at home; while his later work in connection with the Student Volunteer Movement will be of service if he is called upon to deal with candidates for the foreign field. The foreign department is now well manned. And it may be fair to say in advance that Mr. Robbins makes no small sacrifice in giving up his unusually influential position in New York for this call to a denominational service in which he has the right to expect the most hearty sympathy and support from the Baptist constituency.

¶ Twenty or thirty of the leading men of the town of Baretae Viego have requested Mr. Henry W. Munger, of Iloilo, P. I., to establish a private school of intermediate grade in their town. They signed a paper promising to support the school so that Mr. Munger hopes to have one started

during the coming year. It will give a tremendous impetus to the work.

¶ A girl in a mission school in China when she came in the fall, made the journey of 60 English miles on foot rather than let her father, who is poor, hire a wheelbarrow for her. She told her father that owing to God's goodness her feet had never been bound, and consequently she was quite able to walk.

¶ A wonderful woman from Japan has been in America for some months — Dr. Midzuko Takahashi, the first woman physician to gain permission to practice in her country. For forty years she has been a noted figure in the Japanese medical world. Of the difficulties she had to meet and overcome the women of this country can have no conception. She conquered and enjoys now both fame and fortune. She has also been one of the leading philanthropists in Japan.

¶ According to the figures which Field Secretary Barnes of the Home Missionary Society placed before the New York State Convention, there are 3,500 Baptist missionaries working in several parts of the world; they speak seventy-seven languages, but while they speak these diverse languages and work under different organizations they are one family, bound together by the great work of missions. That is a good way to put it. One work, one aim, one divine commission, one Lord and Master, even Christ.

¶ Here is a statement at third hand which is good enough to repeat: A Baptist woman in a neighboring city told a state convention officer, who retold it to a friend, that every month a business man of her city, a Quaker, borrowed her copy of MISSIONS, and said that he always read it through from first page to last, and regarded it as the most interesting periodical he saw. A discriminating reader, certainly, and we should be glad to put him on the list.

¶ A missionary was talking about interpreters, and the difficulties which have to be encountered in getting one's words correctly translated. He gave these two illustrations from his own experience: He used the expression "coat of mail," and found the interpreter gave it as "man's coat," as better than "male coat." The phrase "It goes without saying" became remarkable as "It walks without talking." The only way the missionary can detect such things is by watching the faces of the people, and asking what has been said, when they look mystified or amazed.

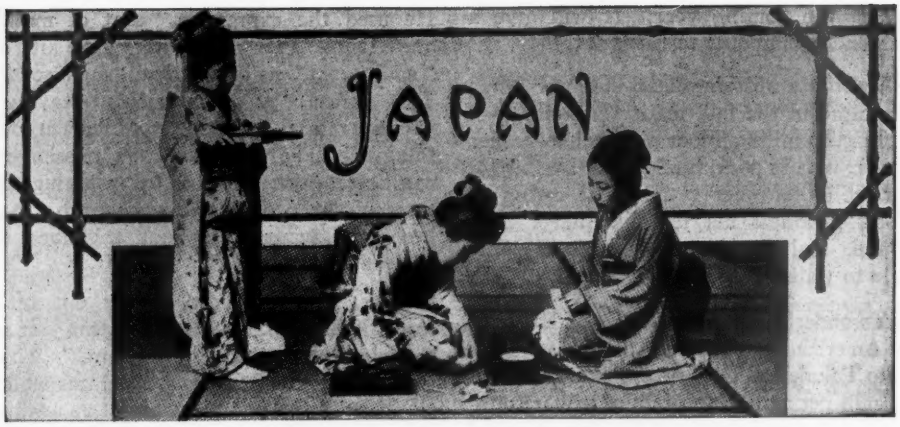
¶ "You can get more money out of a sore thumb in India than you can out of the whole of generic philanthropy." That is one of Shailer Mathews' epigrams which suggest the value of the concrete as against the abstract for purposes of appeal. It also conveys a delicate hint to missionaries and other speakers who present the mission cause to popular audiences.

¶ The hymn which we published last month was written for Mrs. Montgomery, and was sung at Northfield with great enthusiasm. The tune is one of the finest in the hymnals, and the words are worthy of the tune. This should become a favorite, and is the noble kind of hymn which we should see to it that the children and young people learn to appreciate and love. We will furnish this hymn with the music for one cent a copy, or fifty cents a hundred.

¶ Out of a total of 356,000 Protestant Christians in China, the mission year book gives 28.4 per cent as Presbyterians, 23.3 per cent Methodists, 10.1 per cent Lutherans, 10 per cent Anglicans, 10 per cent converts of the China Inland Mission, 8.9 per cent Baptists, 7.9 per cent Congregationalists, and 1.4 per cent miscellaneous. The foreign missionaries are given at 5,186 and Chinese workers at 17,879, of whom only 650 are ordained.

¶ The American Bible Society announces the completion of the translation of the entire Bible in the Portuguese tongue.

¶ The Home Mission Society has received an annuity from one of the oldest Baptist women in America. Her age is 100 years and seven months. She works nearly every day with a needle and a sewing machine, enjoys excellent health, and takes a profound interest in local, national and international events, and especially in the extension of the Kingdom of God.



Retrenchment

BY REV. WILLIAM WYND OF TOKYO, JAPAN



THE Baptist who thinks of mission retrenchment in Japan must live far away and be ignorant of actual conditions. The Baptist denomination *is not by any means responsible for the evangelization of the whole of Japan.* We belong to a group of Allies, and each member of the group is responsible for keeping intact that portion of the line committed to his care. In France in a battle front of 450 miles the English army is only responsible for some thirty odd miles, but the shorter the line the greater the dishonor if it is so badly held that the enemy breaks through and wins the campaign.

In Japan the Baptist denomination holds a position similar to the British army in France. Our line is short in comparison with what is held by some of our Allies, but if this short line is pierced and broken our denomination is dishonored and the progress of Christ's army is retarded; its success is endangered.

For our own honor's sake; for the sake of the Japanese to whom as a denomination we offered our services, and in faithfulness to our Allies who have made their plans in dependence on us, we cannot retrench till we have done all that we volunteered to do.

I want those who believe in retrenchment to note what we have undertaken to do, and what progress we have made in the doing of it.

In the first place we took upon ourselves the work of building up self-supporting churches in ten of the great cities of Japan. Each of the other leading denominations also undertook to do this as their contribution to the evangelization of the urban population of the country.

There was great importance attached to this work, as it was felt that when a number of independent Japanese churches were once established forces would be set in motion that would eventually result in leavening the cities of Japan with the gospel leaven. If it be asked how far have the Baptists advanced in this task, we have to answer with sorrow that our part of the line has fallen back and delayed the whole work of Christianizing the cities.

We undertook to plant churches in ten of the great cities of Japan, and to help these churches till they were able to help themselves.

Thus far we have succeeded in doing one-fifth of the city work that was understood to be our contribution to the general advance. The churches in Kobe and Yokohama have been cared for till they are strong enough to support themselves,

and they are now able and willing to do their share in the Christian work of these cities. But what about the other centres?

Neither in Tokyo, the capital, nor in Osaka, the commercial centre, have we yet a self-supporting church.

And as it is in Tokyo and Osaka so is it in Morioka, Mito, Sendai, Kyoto, Himeji and Naha. In these eight cities we are in the position of the man in our Lord's parable who began to build and was not able to finish. We have not finished what we undertook in any of these places. In one place we have only laid the foundation, in another the walls are near completion, and in a third the finishing touches are being made on the roof.

We cannot afford to leave any of these places as they are. We cannot afford to have it recorded in the history of the Japanese church that the Baptists began to build but were not able to finish. We cannot afford to allow the forces of evil and unbelief to pierce through any part of the line that has been entrusted to us to hold. We cannot afford to retrench or go back a step in our city work. All that we planned to do *we can do* and *we must do* or hang our heads in shame before Christ our Master.

Instead of having but two self-supporting churches to-day we ought to have had the whole ten and we would have had them if the ammunition had come to the men on the firing line.

It is twenty years since it became perfectly clear to us that it was the churches which had permanent homes that quickly went on to the goal of self-support, while those churches which depended on rented dwelling houses, and had to move here and there, continued to be a burden on the mission just as weak children not equipped for life's battle continue to be a burden on their parents. With the realization of this there began a campaign for equipment. Missionaries have written, Reference Committee has sent unanimous requests, visitors have taken the matter up and pleaded for it; foreign secretaries have worn themselves out urging it in season and out of season, but still the ammunition has not come and the city work we took upon ourselves to do has been held back.

As a city missionary I write on this subject with hot tears welling up from my heart. I speak about it with the deep feelings of a man who has spent twenty-four years working in hovels in which some of our friends in America could not have possibly housed their automobiles, and in which they would have been ashamed to keep their horses. I am not looking around for some one on whom to fasten the blame for this condition of our city work. I blame myself. I wrote a little about our needs; I ought to have written and written till the words took fire and kindled the hearts of those who are the Lord's stewards.

I spoke a little about it when home on furlough. There ought to have been no furlough and no rest. I ought to have taken the matter up and pleaded for it from Boston to San Francisco even as Nehemiah plead before King Ahasuerus for material to build the walls of the city of the Lord. I blame myself. I lie awake at night doing that. And to the denomination I want to say that it is not yet too late for us to make up what we have fallen behind in, to recover the ground we have lost, to accomplish what we undertook to do in these ten cities.

Ammunition is what we need, and with it we can straighten the line that has been bent back.

We can prevent the Sanballats, the Tobiahs and the other adversaries from breaking down the wall we have erected in the name of the Lord, but retrenchment at the present time means the destruction of what we have done at great cost in the cities of Japan.





WAITING TO SEE THE NEW CHAPEL CAR "GRACE"

Chapel Car "Evangel" in Colorado

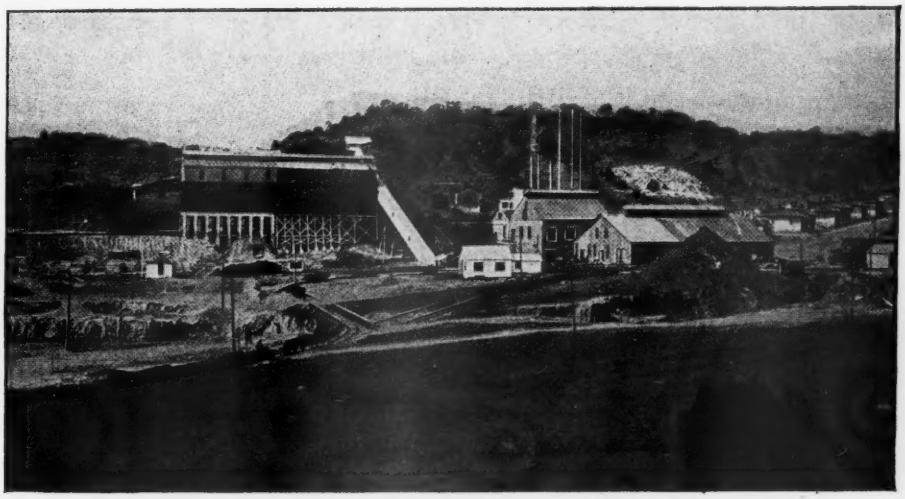
BY EVANGELIST J. C. KILLIAN

THE past summer has been spent in Colorado. What a great state it is and for natural scenery unsurpassed. The sunsets are beyond description and the lofty snow-capped mountain peaks are a wonder indeed. You walk in the sun and it is hot; step over in the shade and it is cool; and the nights are always cool.

It is also a great state in the many open doors for service, and now is the time to give this growing state attention, for as we plant His banner and establish interests now, it will not only mean saving of souls or merely helping to save the state from commercial greed and going wild in pleasure, but in the future years they will help save other needy points, at home and abroad. Just as many of the churches that were one time helped and now give back in compound interest in influence, spiritual force and money in spreading His name, this will be true also of this state.

We have been working in the coal fields in the southeastern part of the state. We are in the midst of about 15,000 population and no organized church. Up to a year ago the C. F. & I. Company had a camp minister doing religious work. It was felt by the head that if maintained by some denomination it would be better, and so the company withdrew their help. Rev. A. C. McChesney, a noble young man and a Baptist, was the last camp minister, and he, without any regular salary, held the field for about a year. He wrote the state secretary, Dr. F. B. Palmer, that he would have to give up the work and another denomination was ready to step in. Brethren Palmer and Jacobs took the matter up, and now the American Baptist Publication Society has appointed this worthy brother as our colporter, and we have stepped into this large field that he has held. Eleven Sunday schools are going and doing well, and while not under our name, they are using our literature and the big majority that find Christ are coming into our church.

We were at Cokedale for two weeks. Most of the time we had to run a "double header service" at night — at 6.30 for children and younger ones and then at 7.30 the regular service. How the Christians drank in the service, and thirteen



MODEL MINING CAMP, COKEDALE, COLORADO

unsaved ones came out clear for Christ and four others were reclaimed.

Here is a sample of notes we receive: "Just one year ago I found my Lord and not having any services to attend I almost lost all, but your message last night touched my heart and brought me back to my starting point and by His help now I will stand for Him." A boy, who is overly bright for his years and whose mother is a noble Christian but whose father spends time and money in sin, said on our leaving, "I am so glad the chapel car came and for the good it has done, but especially for what it has done for my father." This man has great influence. A young man said about him, "I never saw such a change in a man." Most of these people joined the Baptist church at Trinidad.

On a Sunday we opened meetings at Hastings, and at night one woman came out for Christ. Monday morning we called on her and her joy in a new found Saviour was wonderful to behold. Later in the day we called on a woman who was sick and after talking to her about the plan of salvation she said, "In the old country father and I loved the Lord and lived right, but on coming here fifteen years ago we had no church to attend and we, like the rest, got cold and careless, but I want to come back, and now I do come." Many of these people who fall back are to be pitied, for many of them are eager for the best but have no services to help them along. At this point and another three miles away we hope to organize churches and get a pastor for the field. How much it will mean if they can have preaching every other Sunday, weekly prayer meeting and a minister living among them. The company is kind to this work, giving the place to meet, heat and light. In many camps to organize is not wise, for they move so often from camp to camp; but if we can maintain services at each point we can help hold them fast to their faith. Here you find many of the noblest hearted people, besides many who have no time or thought for Christ; but by work, work, and keeping at it, you win some of these for Him. Many are foreigners, but the children are often the very brightest. We must win these not only for heaven, but for better American citizens.



GOOD ROADS AND MOUNTAIN VIEWS IN THE MINING DISTRICT

I feel that this kind of work should be done, and we need two or three men in these many mining camps.

We were in another large field. We were at Limon and out over the prairie with our noble and self-sacrificing colporters, Rev. and Mrs. John G. Todd. They often travel twenty and twenty-five miles between houses, and yet when they have



AN EVANGELISTIC TOUR

Mrs. Todd and Mrs. Killian starting on a 34-mile trip over the prairie to help a church, while Mr. Todd and Mr. Killian stayed with the Chapel Car and organized a Sunday school. A heavy rain came up, and the auto on its home trip did not look as neat as in this picture. Now they have a fine box on the back lettered American Baptist Publication Society.

preaching in the schoolhouses, from somewhere the people come, and how they do listen to the word. Sometimes the missionaries get the cold shoulder at a home, but as a rule they are most welcome, and the family drink in the message they give. One woman who saw the wagon marked, "American Baptist Publication Society," coming in the lane, said: "These were the first religious workers that had been in our place and who seemed to care for our benighted souls, and I ran out in the lane to receive them with open arms, for it was like a breath from heaven to see that wagon marked with those words and its thrice welcome workers." Another woman came to the car and said, "Please go out to our place, for my parents have not heard a sermon in over two years."

At Limon we organized a church. Remarks like these led to this organization: "We have lived here seven years and we would not and could not join another church, and now our children are growing and we must have a church home and a Sunday school of our own and we will work for it and do our very best." A woman came thirty-five miles to join and said, "I want a church home and we expect, in a short time, to have a car and then we can come in every two weeks to services."

We are hoping to unite this point with another, and by aid of the state can have a good man for these fields. One of the sad and hard things we face is getting good, worthy, wide awake men. Limon is ready with its part of the salary and so is the state, but the other field has not been fully aroused to pay the amount for a good man. In the mean time Rev. Mr. Todd



IN THE MUD

Picture taken by Mrs. Killian, showing a car stuck in thick prairie adobe mud. Mrs. Todd gave them rope to help them out of the hole. The colporters, Mr. and Mrs. Todd, have these bad roads to contend with and are thereby hindered, but they faithfully go on and win for Him whom they love and serve.

and wife are looking after Limon and preaching there as well as at other neighboring points.

Give your best thoughts, your prayers, and your money for these needy fields, and your workers will by life, prayers, and toil do their best, that together we may extend the Master's Kingdom.

A Trip with a Sunday School Director

REV. W. E. RISINGER Director Sunday school and Young People's Work in Minneapolis, writes: I want to take you with me on one of my trips this month. I had promised to visit a field in the extreme south east corner of the state. The pastor's request was that I come before the cold weather set in so that I might be able to visit all three of the fields in his circuit. I left home Saturday morning for Austin, thence to Houston, where I arrived at my destination at 10.30 in the evening. The pastor met me, taking me to his home for entertainment. Fortunately the October Sunday dawned fair and clear, so the promise of a beautiful day was fulfilled. We breakfasted at 8 in the morning and then drove in a touring car to our little Swedish Baptist church known as "The Swede Bottom Baptist Church." Here an audience of about sixty people gathered for worship and study. The development of this field is somewhat interesting. Back in the early history of beginnings in Minnesota, a Swedish pastor had been severly treated in his homeland because of his adherence to Baptist principles and doctrines. He had been cast into prison and enjoyed the simple diet of bread and water, was finally released and came to Minnesota and settled in Swede Bottom, which may be described as a beautiful quiet valley, surrounded by formidable bluffs rising two hundred feet on every side. Here this devoted man came to teach and to preach. In these early enthusiasms there grew up about him a small company of believers, who out of their meager earnings gave that they might establish a little church where the voice of the Spirit might be heard, speaking peace to their inmost souls. Sharing his lot with the others, he lived and tilled the soil to some extent upon his little farm in the valley. Years passed, and in his later experiences of life he became critical and influenced one family in particular, whose sons still live in the community, by his cynicism; and while the church in the valley stands as a monument of his faith, some of the sons of this family stand as a monument of his cynicism, having no part in the upbuilding of the community life along spiritual lines and being, I am told, pronounced infidels.

We returned to the pastor's home for dinner, and after a hurried repast, started in his "Ford" for the afternoon appointment, a distance of 23 miles through the valleys and up the hills, one hill a mile in length. We reached our destination two minutes early. The service was held in a little white schoolhouse. There is no Sunday school at this point, so I gave a few words of encouragement along religious educational lines, offered to help them start a school, and promised a grant of Sunday school supplies; and I believe we'll get something started at this point in the near future. We were invited to dine at the home of an old pioneer, whose memory goes back to the days when the deer roamed wild in the wood and the Indians camped within a stone's throw of his homestead. The old man could not get out to the afternoon service, for he was not only bowed with the weight of years but was also paralyzed. He greatly appreciated the pastor's call and expressed a desire for the upbuilding of the religious interests in the community. After supper we started for the next preaching station, 17 miles distant. At this point members of three distinct churches gathered to listen to an address on "The Sunday School of the Future." When the service was finished we started for the pastor's home, and upon examination the car registered 53 miles which I had traveled in reaching the three preaching stations with Pastor Bengtson of Houston.

I came away from his home with a growing appreciation of the work which he is so nobly doing in the extreme eastern part of the state. There have been many other interesting experiences through the month. Already some of our churches are appointing committees on religious education, a movement which Dr. L. A. Crandall said he considered the most significant of any of the resolutions offered at the State Convention this year — our Sunday School Commission having submitted to the Convention a plan for the promotion of religious education in every church in Minnesota.

Minneapolis, Minn.



The House of Do-What-You-Can

BY MRS. E. C. CRONK

SOMETHING was wrong with the Junior Missionary Society of St. John's. When it was first organized everything went along beautifully. All the members seemed eager to do just what Miss Edith, the superintendent, asked them to and the meetings were fine. But now as they started in on the third year everything seemed wrong.

The meetings dragged along and no one was very eager to go. When Miss Edith asked the members to do something there was a glum assent or a complaining murmur.

Before the June meeting opened some of the members were talking together, on the church steps.

"I'd rather do anything in the world than be the secretary," said Mary Lee. "I don't see why they didn't make someone else secretary. I just hate to bother with these old minutes every meeting."

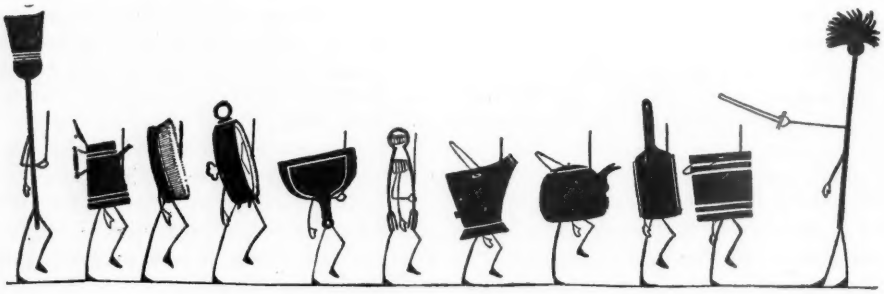
"You don't hate that as bad as I hate being treasurer," said James Allen. "It's fun enough carrying your own money, but to have to poke off home to carry this missionary money when you want to stop and play makes you tired. Then that old report never is ready when it ought to be for all that mother's always making me take my play time to make it out."

"I'd love to be the treasurer," spoke in Helen Andrews, "But it's this business of having to get up the programs that makes my life miserable."

"That isn't as bad as always having to sing," said Margaret Brown. "Suppose every time the society met the leader said to you, 'Oh, Margaret dear, you sing so sweetly, you must sing for us next meeting.' Sometimes I just wish I couldn't sing a note. I get so tired of doing nothing but sing, sing, sing!"

The president interrupted the discussion by tapping the bell to call them from the steps into the church and the meeting began. Miss Edith was on the program to tell them a missionary story. She had intended to tell a story of David Livingstone, but for some reason she changed her mind and this is the story she told them.

Once upon a time there was a house that was called the House of Do-What-You-Can't. It was not called that when it



was new. At first it started out just as any other house and everybody loved to be in it. But after a while everything in it began to go wrong. There was not a thing in it that wanted to do its own work. The coffee pot tired of being just a coffee pot and wanted to be an alarm clock. The alarm clock said it was no end of trouble having to always be alarming so early in the morning, so one morning it just quit and all the family got up late and everything went wrong all day. The dust pan sprawled right flat down on the floor when the maid tried to hang it up, because it hated so to have to have dust swept into it instead of being able to pick it up like the coal tongs did. The tea-kettle wouldn't boil because it was sick and tired of just boiling, boiling, boiling! The slaw cutter wouldn't half cut because there was no fun in doing nothing but cut cabbage all the time. The scrubbing brush was tired of scrubbing, the telephone was tired of telephoning, the coal scuttle never wanted to see another lump of coal, and even the electric lights said they were tired of being turned on and off just to suit other people. Affairs were in a terrible state in that house. The people who lived there just kept getting crosser and crosser because nothing went right and not a thing in the house wanted to do its own work.

The only things in the whole house that kept right on working happily were the broom and the mop. They saw how things were going and it made them very sad. They tried to do what they could. They swept and polished beautifully, but they soon saw something else had to be done, to make that house fit to live in. So one day the broom called all the things together and marched them up before the mop who stood up very straight and dignified. Then what a lecture he did give them! He told them that that house which had been such a lovely place wasn't fit to live in any more, just because everything in it wanted to do something it couldn't do instead of doing its own work willingly and pleasantly. He talked to them until they got so ashamed they almost cried. Then he talked to them until they saw how ridiculous it was for them to make such a fuss about doing their own part of the work and then they almost laughed out loud.

He kept on talking until the alarm clock alarmed just in time and all the things scampered off in great glee. The tea kettle was soon boiling merrily, the tongs filled the grate full of coal so that the flames sprang up gaily. In a few minutes everything was at work just as happily as could be.

The whole family felt the change of atmosphere and that very day the name of that house was changed from the House of Do-What-You-Can't to the House of Do-What-You-Can."

Miss Edith never did tell them why she changed her story, but they must have found out for now that is a regular Do-What-You-Can Society.

This can be had in leaflet form, at two cents a copy, by applying to the General Literature Committee of the Woman's Missionary Conference of the Lutheran Church, Columbia, S. C.

Our Aid to Correct Pronunciation of Common Words

CORRECT PRONUNCIATION IS A MARK NOT ONLY OF SCHOLARSHIP BUT OF OBSERVATION AND ACCURACY. OUR LANGUAGE IS BEAUTIFUL WHEN IT IS PROPERLY SPOKEN

(The syllable to be accented is put in italics. Repeat each word correctly seven times a day for seven days, and you will not be likely to forget the corrrect pronunciation.)

Ad-*dress*, accent always on "dress," whether noun or verb, whether you say, "He delivered an address," or ask, "What is his address?" Common error to say *Ad*-dress in the latter case. Ad*dress* is right everywhere.

Re-*search*, never *re*-search. "He is engaged in re*search* work."

Ma-*dras*, India, not *Mad*-ras. Always Ma*dras* (*a* as in cat.)

Japan's Emperor at the Ancestral Shrines

THE dispatches from Ujiamada, Japan, November 20, gave the following description of one of the most impressive ceremonies of coronation week:

Emperor Yoshihito arrived today from Kioto to pay homage before the grand ancestral shrines at Uji and Yamada. Accompanied by the court he left Kioto on a special train and, arriving at Yamada, entered the improvised imperial lodge.

The grand ancestral shrines at Ise consist of the "Inner" shrine and the "Outer" shrine at the town of Yamada. The former, or inner shrine, is dedicated to the great imperial ancestress Amaterasu Omikami, and the latter to Toyouke-no-okami, a diety of rice and cereal. In olden days access to those ancestral shrines was strictly forbidden to all persons, however high in rank they might be, except the Emperor himself. Even the heir apparent to the throne could not pass the portals of the sacred buildings. The ordinary worshiper may proceed to the main gate, but no farther.

On the way thither are two torii. Inside the board walls are double fences of wooden pillars, which form inner enclosures. Each of these enclosures has four torii shaped gates on either side.

The sacred interior contains the holy shrine with the sanctuary, or holy of holies of the imperial ancestor, and a treasure hall. The compound of the shrines is extensive. The inner precinct, which is called the "Divine Park," contains a pretty miniature lake. The sacred buildings are reconstructed every 25 years.

At the appointed hour the Emperor left his temporary headquarters and proceeded to the inner shrine at Uji, accompanied by his retinue. The procession was unique and picturesque. Arriving at the gate of the outer wall, passing through the first and second torii, the Emperor alighted from his carriage and walked the rest of the way.

Arriving at the second outer fence the Emperor was offered hemp and salt by the Shinto priests, wherewith His Majesty purified himself, according to the Shinto ritual.

At the gate of the third outer fence the Emperor washed his hands with water to purify himself again before entering the shrines. In the meantime the chief officiating priest and junior priests had opened the door of the main shrine and had placed the offerings, consisting of silk fabrics, thread and hemp, on the stands before the altar.

Presently the imperial procession arrived at the gate of the inner fence, where the Crown Prince, princes and princesses of the blood and all other members of the retinue stopped and took their positions outside the gate. The Emperor, attended only by the ritualists and chamberlains carrying the sacred sword and gem and holding the umbrella and by a chamberlain carrying the box containing the imperial baton, proceeded through the gate on to the steps in front of the main shrine.

All attendants stopped at the foot of the steps and sat upon the floor. The Emperor ascended the steps and entering the hall took his seat at the front of the shrine. Then he silently worshiped the great imperial ancestress.

After returning to the temporary headquarters the Emperor started to the outer shrine at Yamada to worship before the spirit of Toyouke-no-okami, the goddess of food. The imperial procession and the ritual proceedings were quite the same as during the imperial visit to the inner shrine.

The imperial visit to the great shrine is a rare occurrence. Every Emperor and Empress makes a personal visit to the shrine only once in life, namely, after the coronation ceremony. Imperial messengers are sent to the shrines several times a year to pay homage to the deities on behalf of the Emperor and Empress on the occasion of state functions or ceremonies. At the time of great national events, such as an outbreak of war between the Empire and a foreign country a special messenger is sent to announce before the deities the declaration of war and to pray for the divine protection and assistance of the spirit of the great imperial ancestress.



The Cruise of the Atlantic Fleet

BY HARRIET NEWELL JONES



WHEN our Fleet with its two steel-clad vessels, the *Pennsylvania* and the *New Jersey*, and the two staunch little Cruisers, the *Delaware* and the *Columbia*, preceded by the Flagship, *Philadelphia*, steamed out of Boston Harbor after its first naval parade where its first Life boat, the *Mabelle Culley*, fully equipped and provisioned and bound for China had been proudly presented, the Fleet's next task was to rig and launch its first Hospital Ship, the *Dr. Weaver*, for rescue work in India. Nor could the enthusiasm be stopped until a School Ship to be known as the *Violet Ettenger* was provided for, even though it was not sure she would be launched until another year.

Meanwhile "Pioneers" were clamoring to be taken on board until the Fleet had registered more than five hundred whose passage money at ten dollars a head provided more than five thousand dollars, or one eighth of the forty thousand cargo we had promised to deliver by March thirty-first.

The officers realized that as many ports as possible must be touched, and every manœuvre known to naval art (such as Parades, Peace Pageants, Prayer Groups, Programs, Pictures and Printing) must be attempted in order to accomplish the task called for in the specifications of the General Shipping Company, under Rear Admiral Montgomery.

Some doubted the Fleet's capacity, feared the trackess route and thought the officers "fool hardy"; especially as War with its horrid red-eyed train began to sweep the land and mine the seas and greatly embarrass the Shipping Company's stockholders.

A few small circle crafts were torpedoed out of existence, a few larger boats overturned and their cargo lost, but all lives were saved. In storm and calm, the crew have stood at their posts, one common purpose running from the highest officer to the lowest stoker working out of sight to keep the ship in its course.

More than a hundred times have the engines been reversed to allow boatloads to land at the thirty-five Association Ports which lie in the Atlantic Route: and still oftener have anchors been weighed for a quiet hour with the great Ruler of the wind and waves to gather strength from Him for the remainder of the voyage.

Smooth sailing? Not always, as the Log book of each ship would show. Sometimes, high winds of resistance prevailing, the vessels have tossed and pitched between waves of doubt and perplexity till the stoutest hearts have quailed; sometimes they have been nearly enveloped in the mist and fog of selfishness off the coast of "Home Work," or disabled by the encrusting blizzard of worldliness around the islands of Fashion in the Bay of Pleasure; while more than once the dangerous icebergs of Indifference have been sighted in our direct course.

But the Flagship's megaphone and electric signals have never failed to work by day or by night — until at midnight of March thirty-first, after months of toil and anxiety, anchors were weighed, signals were hoisted and wireless flashed to the Shipping Company's officers to repeat the purser's announcement that reports were in from all the Association boats down to the tiniest Gradle Roll Craft, and that our promise to "deliver the goods" could be fulfilled — A FORTY THOUSAND DOLLAR BUDGET, with Two Thousand Dollars thrown in for good measure.

Bells were rung, whistles blown, signals

flashed from ship to ship, while great throbs of gratitude went up to Him whose command at the beginning of the "Cruise" had been, "Launch out now into the deep and let down your nets"; and whose good help had enabled us to draw the net to land, full to the brim and overflowing! Though terribly strained, "yet was not the net broken!"

And now the chief engineer has already accepted for the Fleet its new commission — a Forty Two Thousand Dollar Budget Cargo and the entire care of Twenty-eight Missionary Ships sailing foreign waters; and Atlantic voices mingle, at the magic word "Together," in our Atlantic "Love-Song" which our sailors are flinging to the breeze with rollicking rhythm at every naval parade.

This report, one of the brightest on record, made a deep impression at Los Angeles, and repeated requests have been made for its publication. It is a model of its class. — Ed.



Come, Holy Spirit

O HOLY Spirit, Love of God, infuse Thy grace, and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling, and scatter there Thy cheerful beams; dwell in that soul that longs to be Thy temple: water that barren soil, overrun with weeds and briars, and lost for want of cultivating, and make it fruitful with Thy dew from heaven. Oh come, Thou refreshment of them that languish and faint. Come, Thou Star and Guide of them that sail in the tempestuous sea of the world; Thou only Haven of the tossed and shipwrecked. Come, Thou Glory and Crown of the living, and only safeguard of the dying. Come, Holy Spirit, in much mercy, and make me fit to receive thee. Amen.

— Augustine.

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Let Prayer be Made

The call for the Week of Prayer, referred to elsewhere in this issue, closes with the following words, which should meet with response from us all:

Beyond the borders thought of heretofore may we hope to extend this appeal for prayer, since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God of Abraham, of Isaac and of Jacob, the God and Father of our Lord Jesus Christ will pour out again His Spirit for the reawakening of His people of every name; that all who wait upon Him may be refreshed so that the whole world will come back to renewed faith in God; and that great reformations and revivals of true religion may follow in every land, hastening the day when

"The earth shall be full of the knowledge of the Lord
As the waters cover the sea."

✠

The Road to Happiness

This is the Road to Happiness:
Start Now, from Where You Are;
"Turn to the Right and keep straight on,"
And you'll not find it far.

Along the Path of Willing Feet
And over Heartease Hill,
Across the Fields of Sweet Content,
The Stream of Glad Good-Will;

Then through the Lane of Loving Heart,
The Gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The Staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;

A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness —
For Happiness does not roam.

—Annie Johnson Flint in *Sunday School Times.*

THE FIVE YEAR PROGRAM

VITALIZING THE CHURCHES

A GREAT CHRISTIAN BODY SEEKS TO SERVE ITS GENERATION IN A WORLD CRISIS

THE Five Year Program was adopted by the Northern Baptist Convention at Los Angeles, Cal., on May 25, 1915.

It names five high goals to be attained within five years:

1. **A million additions to our churches by baptism.**
2. **A missionary force of 5,000 men and women in America and the non-Christian world.**
3. **Two million dollars of endowment for the Ministers and Missionaries Benefit Board.**
4. **Twenty-five student pastors in universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities and six million dollars for educational endowment and equipment at home and abroad.**
5. **An annual income of six million dollars for missions and benevolence.**

Its real aim goes deeper than any statistical achievement.

It seeks to vitalize the local church and make it a power for individual and social salvation in its community.

It has been received with enthusiastic approval in state conventions, associational meetings, ministers' conferences and other meetings in all parts of the country.

It was developed in conferences in which many Baptist pastors, laymen and women participated, and is, therefore, the expression of the thought of the churches rather than of the convention or its cooperating societies.

It invites Baptist men and women of means to consider whether our denominational enterprises do not afford first-class opportunities for investment.

It challenges the young men and women of the churches to consider the claim upon their lives of the ministry, missionary service at home and abroad, social service and other such distinctive Christian activities.

It seeks to hearten the burdened pastor.

It emphasizes the fundamental unity of our work by combining home and foreign missions, city and state missions, evangelism, education and social service as integral parts of one denominational task.

It takes advantage of the national campaign of the Home and Foreign Mission Boards of the United States conducted by the Laymen's Missionary Movement by using these great conventions to call together large numbers of Baptists, enlarging their vision and preparing their hearts to respond to the challenge to go forward.

It has asked for the appointment of state, associational and church committees whose function it shall be to bring the program to the attention of all the churches.

It has the earnest support of the entire secretarial force of the denomination in national, district and state offices.

It is projecting a series of conferences under strong leadership to be held in many important centers.

It is furnishing printed matter to pastors for their own use in advocacy of the program and for distribution among their people.

It substitutes for defensive measures, such as debt-raising campaigns, the inspiration and satisfaction of a great forward drive.

It promises during this five year period to remake our denomination and send us forward as a great force to serve the nation and the world.

Its Chairman is Dean Shailer Mathews, President of the Northern Baptist Convention; its Secretary is John M. Moore, Secretary of the Department of Missionary

Education. Its executive office is in New York at 23 East 26th Street.

Its plans and progress will be chronicled from month to month in MISSIONS.

A leaflet entitled "The Five Year Program in the Local Church" is now ready for distribution. It defines a local church; suggests the duties of a local church committee; proposes some goals for the local church; some first steps to be taken immediately; and outlines a program of activities which contains twenty-one practical suggestions. Secure it from the Secretary, 23 East 26th St., New York.

The Foreign Mission Society has published a most attractive eight page pamphlet entitled "Foreign Mission Aspects of the Five Year Program." It may be obtained from the District Secretaries, from the Literature Department, or from the Secretary of the Five Year Program.

* *

Unless we include in our Five Year Program a very definite training of our children in missions we shall fail to achieve our hope of a continuous and permanent advance. To those who have tried the experiment, it is clear that the study of the Gospel and the study of its extension throughout the world today should go together. We may accomplish all the things stated in our great Baptist program in five years, but unless we have given to our children a thorough missionary training, we have failed in one of the most fundamental aspects of our plan.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE OF MISSIONS

1. What missionary pastor was converted by reading the Gospel of Matthew?
2. What Baptist academy did the present Chinese Ambassador to the United States attend?
3. What was the thermometer record when Miss Stella Ragon reached Calcutta?
4. How does the size of India compare with that of the United States?
5. What is the day of Prayer set apart by the Woman's Foreign Mission Society?
6. What was the name of the House of Do-What-You-Can't changed to?
7. What school did "Bob" visit?
8. How many new women does the Woman's Home Mission Society seek to have enlisted this year?
9. Who sets up a temporary simple home while making his missionary tours?
10. How much is the Chinese government spending upon education?
11. How much did the native Christians in foreign fields give in 1913?
12. How many cities in Japan did the Baptists undertake to plant churches in as a part of their work? What have they done thus far?
13. What is Dr. Catherine Mabie's vocation? Her avocation?
14. In what school do 100 of the students expect to become ministers?
15. Who is in charge of Chapel Car Evangel? In what State is its work?
16. How many charts are there in the Foreign Mission Series for the Sunday Schools?
17. What teacher if he found a student asleep, would call him to the rostrum?
18. Who was the president emeritus of the Woman's Home Mission Society?
19. What is the title and wish of the first editorial?
20. What is the leading body of Protestants in India numerically? Baptist rank?

Beginning with January issue, the following prizes for the year 1916 are offered: 1. A book to every person answering all questions correctly. 2. A lesser prize for those having not more than three errors. *The prizes for* 1915 will be announced in February, with some interesting comments. Over 100 competitors have done faithful work.



MAP OF INDIA, INCLUDING BURMA

A line of Baptist Missions now runs along the east coast from Madras nearly to Calcutta
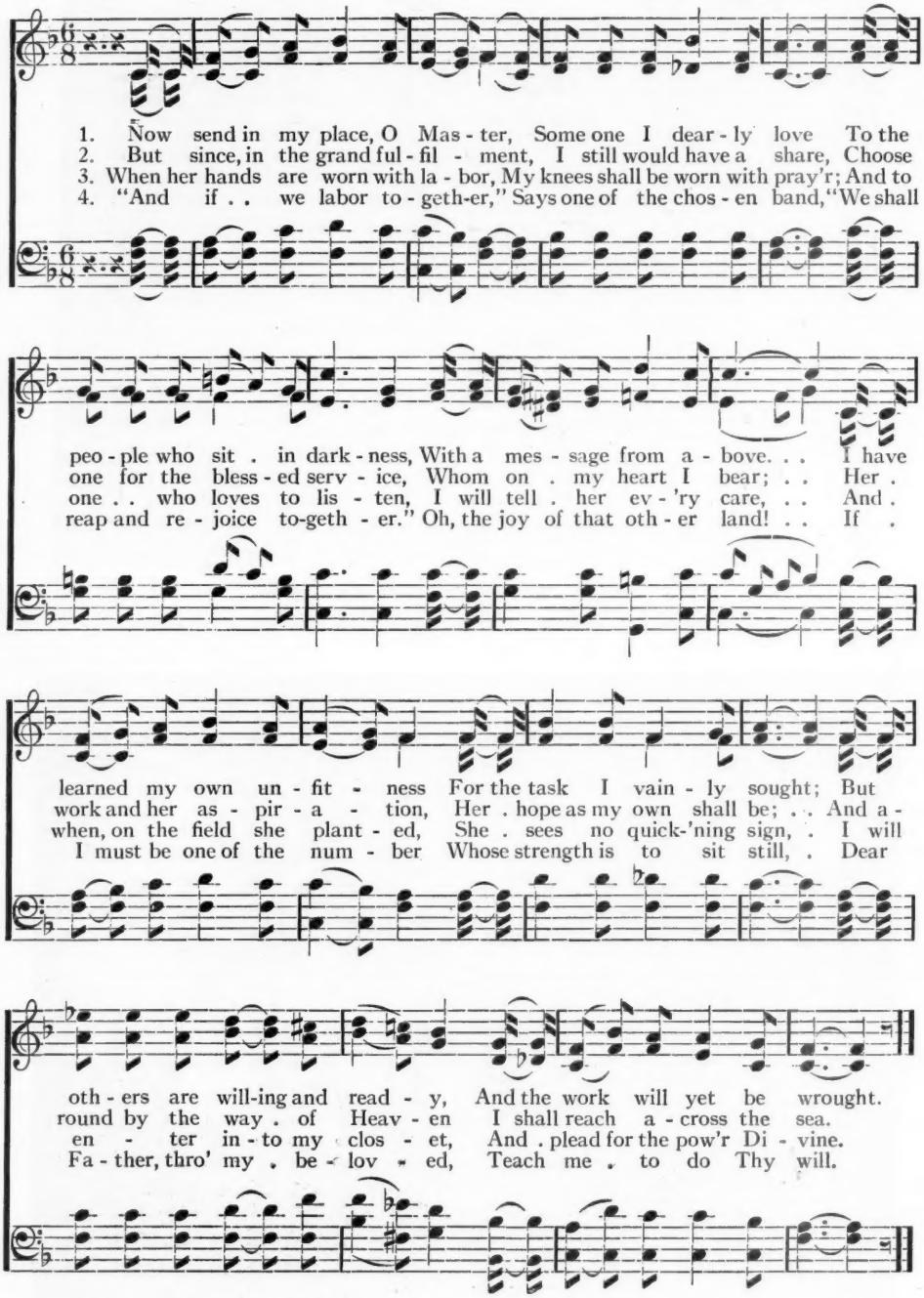


SALON OF THE RAJAH'S PALACE AT MYSORE, SOUTH INDIA

Showing the intermixture of native and foreign ideas and taste in furnishings

"Substitution"

Mrs. HENRY S. MARTIN



Published in "Helping Hand," April, 1910, by request of Mrs. R. D. Safford of Ningpo, China. Written by a missionary to Syria, sent to Mrs. H. G. Safford by Mrs. W. M. Lisle of West Newton.

THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

Results from Prayer

BY MARTHA H. MACLEISH

FEBRUARY 11th should be one of the great days in our year's work. It is our opportunity to lay hold unitedly on God's promises. Plan now to observe the day in your local society. Begin now to lay your personal plans to give the whole day to the great business of intercession with God for the coming of His kingdom in all the earth; for the safety, guidance and health of our missionaries on the Foreign Field, and for the large success of our supporting work at home. Use the full program printed in this issue of MISSIONS, and published also in separate form.

Do not think lightly of this. It is not only a privilege. It is a duty. We little realize the power which God has put into our hands through the exercise of prayer. We read the wonderful things which Christ said about prayer, and they seem unreal. We cannot believe that we are to accept the promises just as He gave them. We make our own exceptions and explanations, but, women, the limitations all lie with us. Our eyes are holden that we cannot see. The promises are true. Our Father *longs* to give us the great blessings which we want but hardly dare to expect. His power to give is conditioned upon our power to believe and to receive. If our lives are hid with Christ in God; if our greatest longing is to have God's will done upon earth as in heaven; if we as little children have faith in God; we may know that we have power with Him in prayer, and we may use that power, not only for ourselves, but in a far larger way, for the sending forth of laborers to the great white harvest fields, and their support by the Christians at home.

Andrew Murray, in his "With Christ in the School of Prayer" says: "How little Christians really feel and mourn the need of laborers in the fields of the world, so white to the harvest. And how little they believe that our labor-supply depends on prayer, that prayer will really provide 'as many as he needeth' . . . And yet it is so. So wonderful is the surrender of His (Christ's) work into the hands of His church, so dependent has the Lord made himself on them as His body, through whom alone His work can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the laborers and the measure of the harvest does actually depend upon their prayer."

We are working hard to *do* things. Let us give equal thought and effort to praying that God may do great things. Let us have faith in God and train that faith in the school of intercession. Let us take time, too, to receive the answer to our personal prayers. When we ask for guidance let us wait before God with quiet mind till the word of guidance comes.

And lastly, knowing that what we ask our loving Father under the guidance of His Spirit is right, and that united prayer is more powerful than that of one alone, let us go forth from our Day of Prayer in the glad assurance that while we were yet speaking He heard, and that we have the petitions we asked of Him.



BOYS AND GIRLS WHO TAKE CARE OF THE BABIES WHILE STUDENTS' WIVES ARE IN SCHOOL. THEY WORK ON ROADS ONE AFTERNOON A WEEK TO EARN THEIR TWO CHANGES OF RAIMENT PER YEAR. THEY ARE SEEN READY TO START OFF TO DIG.

From Congo Land

A beautiful letter came safely all the long journey from the heart of the Congo country to the heart of *Helping Hand.* It contained a message from our heroic Catherine Mabie, who stands without flinching "where the King's highway ends," doing picket duty for us.

Speaking of one who was translated into the heavenly life last spring the letter says: "As I grow older and meditate upon the state of those I've loved and lost awhile, the veil ofttimes seems the sheerest, most translucent of films and yet one can never penetrate it. It is such a comfort that our Lord pierced it and came back again to quiet our faltering fears. It may be a faith without foundations other than instinct, but I am confident that those who have borne and loved us as their own souls love us still and are not in ignorance of our life here in the mist enshrouded hills. It has been one of the chief inspirations of my life that I have believed that my mother knows and watches with eager interest the race she set for me to run while yet her life nourished mine during the days that she was praying for and confidently believing that God would give her a missionary child."

There is a secret of a noble life revealed. A mother who consecrated, a daughter who realized and ratified her hopes and prayers. What is the secret of your consecration?

Dr. Mabie has two tasks, a vocation and an avocation. Her vocation is medicine; her avocation is teaching. While still doing a full sized medical work amid a thousand hampering limitations she is pouring her rich life into the starved souls of the wives of the native preachers. Here is her illustrated story of how it is done:

It has been my privilege this year to share with Mrs. Moon and Mrs. Exell in the instruction given to students' wives. Throughout the year three hours a week have been spent with the advanced class in a careful study of the lives of Peter and Paul with Acts as a text book and their Letters as commentaries. We have read together in class I Peter, I Corinthians, I Thessalonians, Colossians and Philippians, and discussed considerable sections of the first mentioned two books with much interest and, I trust, some abiding profit. All were much interested in Peter's philosophy of suffering as also in his fine loyalty to his Lord. One morning as we finished a study of the twelfth chapter of 1 Corinthians one of the women exlaimed so spontaneously, "That's a good book for us Congoes to read," that I felt reassured that the excursion into the Epistles had not been premature, as I had half feared it might be with a class of women. The usual instruction in Christian Doctrine has been incorporated in this course, growing naturally out of a study of the Acts and Epistles.

Two hours a week have been given to familiarizing the women with the principal Old Testament characters and some of the advanced women can link them together with the more important historical events,

so forming a chain from earliest times up to the birth of our Lord. Judiciously chosen Old Testament stories I have found very profitable studies in my work with the women.

Once a week all women have listened to simple talks on physiology, hygiene, care of babies, etc. I have endeavored to give them some sane notion as to the causes of children's diseases, as well as what to do and what not to do for the little sufferers. The babies born here during the session have furnished clinical material for instruction in the care of the new-born as well as in the better management of labor. I have tried to emphasize in such instruction and demonstration only what is possible of realization under the limited resources of native life in the towns.

A few hours have been given to imparting general information, explanation of natural phenomena, etc. The rest of the time has been spent largely in a more or less fruitful attempt to teach the backward women to read and write. A good spirit has been manifest among the women throughout the entire session, and they have worked hard, not having been hindered in their schoolroom work by so much sickness among the children as last year.

DR. MABIE'S WORK AS MEDICAL AND SPIRITUAL TEACHER AND TRAINER CAN NEVER BE ESTIMATED. NOBLE IS SHE AMONG WOMEN.

Experiences at Pegu

BY AUGUSTA H. PECK

Last January one of our Burmese Christian men died at Nyaunglebin and as we were on a jungle trip near there we went to the funeral. His wife and four small children were left practically penniless so the Buddhist relatives buried him after their own customs. They kept the body in the house for nearly four days and then placed it on a cart in the road until it was time to take it to the cemetery. A crowd of relatives and friends sat around in the house and yard. A Burmese band played and, after threatening and coaxing, a half-witted boy was induced to dance, which furnished much amusement for the spectators. We asked permission to preach but the Buddhist relatives would not allow it. Finally about a dozen women, with offerings on their heads for the priests, headed the procession to the cemetery. Arriving there they distributed bags containing cigars, sweet bread, etc., to the visitors. I distributed religious tracts to the crowd. Several yellow-robed priests sat on a platform in a zayat and the people bowed before them, repeating the Buddhist law after them.

As I looked at the widow and her



CONGO STUDENTS' WIVES PREPARING THE EVENING MEAL

children, the oldest a girl of nine and the youngest a baby of seven months, I coveted them for Christ. Although the widow was a Christian, having been baptized with her husband several months before, I feared the outcome for them if the children were brought up by their Buddhist relatives, so I told her that if she would come to Pegu she could live on the compound and I would look after them until she was able to help herself, and the children could go to school. She seemed grateful and said she would come but several months have passed since then. Last week our old preacher and a Christian man came to the Mission, talking very loudly and excitedly. This man and his family had been baptized at the same time as the widow, and out of Christian sympathy for her was driving her cart and bringing them all down to Pegu when they were detained by the police officers at the Guard twelve miles from here. It seems that the relatives were very angry with her for coming to Pegu, as they did not wish the children to become Christians, so they made up a false case against her, and sent a constable after them to Payagale to bring them back. I went at once to see the District Superintendent of Police here but he was in the jungle. I also went to the court to see the Headquarters Assistant but he was at home. At his home his wife said he was out, but in the afternoon I found him at home and he gave me a letter to the Police Inspector, asking him to look carefully into the case. Then, accompanied by Ko Po Cho and the Bible Woman's daughter, I took the train for Payagale. We went right to the Guard House and had an interview with the Burmese Inspector of Police. He seemed to understand that it was a question not of right but of religion and dismissed them all, and allowed me to take the widow and children back with me on the train. One of the children was ill with fever and very weak after the five days' journey in the cart, but he has recovered now, and the little family seem happy and contented here. Pray for me and the work here."

LET US HEED THESE REQUESTS FOR PRAYER. PRAY EVEN AS YOU READ

Bible Training School in Ningpo

BY MISS M. C. COVERT

I must tell you something of our women's school, which Mrs. Goddard will tell you is my special pet. We are only two years old as a full-length school. It is the out growth of many years of effort. In years past the young women who had charge of the work have had short term schools, or classes, for from eight to ten weeks in the Autumn, and have had to spend the rest of the time in the country work. After my return from furlough, two years ago, Miss Cressey was here and ready to go on with the country work, so that at that time we opened the school for a full year. At first it was predicted by many, and feared by more, that the women could not stay for so long a time, but we have just completed the first half of the third year and the enrollment has remained almost complete to the closing day.

We are a Bible Training School for women, not just a Training School for Bible women; and so we have for the larger part of our number, those who will not stay for the entire course of four years, but are in largely through the influence of friends who wish them to become Christians, or others who are already believers but have had little or no opportunity to understand the teaching of the Bible and who cannot read. We receive girls from fifteen years of age, as many of them are unable to fulfil the requirements of the boarding school, and unless we take them in, there is as yet, no place where they can get even the beginning of a Christian education. Quite a large number of these girls are sent afterward to the boarding school for girls, when their parents find that they are teachable, and that it is really worth while to send them to school. In Ningpo we have such a fine system of Romanization of the Chinese language that it is only a matter of a few weeks at most before those who come with no knowledge at all can read their Bibles, and any other books in the Romanized. They also begin the study of the Chinese character from the first, and it is surprising how fast the younger ones acquire it. We have two special courses; one for those who will become Bible women, and

one for day school teachers. This last course was added just this year. We have at present several young women who are among the unfortunate class of those who were betrothed in early childhood and who are either deserted by their husbands, or left unprovided for. These girls are now endeavoring to prepare themselves for a position where they can at least earn their own living. We have already at least five who will become Bible Women, that is will give their entire time to spreading the Gospel among women, as our preachers are supposed to do among the men. We are short of workers in many lines, but have a greater lack of Bible Women than of any other class. The members of the first class are a great help in the daily life of the school as they are all Christian women of the type who feel that they are saved to serve. It is always our aim to have each of the out-stations represented at all times in the school, and we are very glad that there is not a station or city church which has not at some time during the past two years been represented in school. The number who have come into church membership through the work of the school has been very gratifying. The part that gives us the deepest joy is that those who have become members, have with very few exceptions realized their responsibility of leading others into the Kingdom, and have gone out to become a real help to their church and pastor, as well as an influence for good among their own people and their neighbors. I wish that I had time to tell you now a little of the story of the woman who is now my matron. She is certainly a jewel, and to me worth her weight in gold

Ningpo, China.



OLD LADIES OF THE CHURCH AT MORIOKA, JAPAN

All Christians. From left to right they are Janet Steadman; Mrs. F. W. Steadman; woman about 60; Sato San, Bible Woman; Mrs. Ogawa, Pastor's Wife: Sitting, two women about 60: Mrs. Kuda, 83; Sato San, 73.

From the Tokyo Kindergarten

When the year closed in March five splendid Japanese girls were graduated from the training school and at once found places to teach. Two of them, Miss Sarto and Miss Ikegami, are teaching in a kindergarten in Fukuoka in the southern island. This kindergarten belongs to the mission of the Southern Baptists. Miss Tada Kuma is in a kindergarten belonging to the Church of the Nazarene near Kyoto. Miss Hiraguri is assisting Miss Fry, an independent missionary working near Tokyo. Miss Kato is teaching in our own Tsukiji kindergarten in Tokyo. Two other former graduates are teaching in kindergartens under the Episcopal Board. We are glad to have our girls so much in demand, but would it not be beautiful if the support of our own work could so grow that we could utilize every one of the girls whom Miss Dithridge and Ishihara San have trained?

Miss Dithridge writes that the pupils now teach in five practise schools which are full and running over. The Tsukiji school is twenty years old, still housed in a wretched apology of a building. At graduation exercises this building was packed to suffocation.

The Fukagawa kindergarten is still running over full even after raising the tuition and lengthening the kindergarten hours. The mothers are ignorant of the simplest laws of life and order. One of them in a big mother's meeting recently was surprised to know that "sake" a strong Japanese intoxicant was not a wholesome article of daily diet for her little boy.

A branch of Tsutiji kindergarten has been started in Tsukijima, a chain of three islands across the river. There is no kindergarten of any kind in the islands and the people are so happy to have one that Tsukijima kindergarten is overfull.

Two of the senior girls are running a kindergarten which Miss Whitman started in Immanuel Church in order to open non-Christian homes to her Bible women and the gospel.

Miss Dithridge specially asks us to pray for the following objects: That a building may be provided for needy Tsukijima; for the mother's meeting in Tsukiji; for the children's English classes opened in several places; for the Sunday schools that children may attend regularly; for the mothers that they may become Christians; and for the teachers and pupil teachers in the kindergarten training school that they may become soul winners.

She also speaks of a neighborhood opposite the Botanical Gardens of such poverty as we have never seen. Here the swarms of children need a free kindergarten. "Our prayers," she writes, "will make that free kindergarten possible."



TEA PARTY FOR 1914 INDEMNITY GIRLS IN OAKLAND, CALIFORNIA

THE LORD'S REMEMBRANCERS

Teach Us to Pray

Ah, dearest Lord! I cannot pray,
My fancy is not free;
Unmannerly distractions come
And force my thoughts from Thee.

The world that looks so dull all day,
Glows bright on me at prayer;
And plans that ask no thoughts but then
Wake up and meet me there.

I cannot pray; yet, Lord, Thou know'st
The pain it is to me
To have my vainly struggling thoughts
Thus torn away from Thee.

Yet Thou art oft most present, Lord,
In weak, distracted prayer;
A sinner out of heart with self
Most often finds Thee there. —*Faber.*

A Woman's Prayer

Our Heavenly Father, Who hast made us Thy daughters, Thou only canst understand our woman hearts! We owe our present place of honor and privilege to the Gospel of Thy grace, as revealed in Jesus Christ, our Lord, who became our champion and our deliverer from every evil and limitation. Thou, Who hast lifted from us so many burdens, stretch forth Thy right hand once again and free us from the evil and the fear of war. Thou knowest what battles mean to those who must wait at home — and pray! Give peace in our hearts, with Thee, and with one another, then let the great tide flow in fullness from soul to soul, from nation to nation, till of the increase of Christ's government and of peace there shall be no end. Lord of Hosts, let Thy zeal perform this!

We ask it in the blessed name of Christ, the world's Saviour. Amen.

— *Mary W. Vassar.*

Topics for Intercessors

Miss Nielson asks prayer to help her in learning quickly the Burmese language.

Miss Mary Jesse of Sendai writes: "Pray that your missionaries may become an incarnation of Christ, that we may be Christ-filled, Christ-inspired. Pray that we may have more love for the people."

Pray that congregations and individuals may take seriously the realizing of the aims of the five year program.

Pray for the World Wide Guild and its officers.

Pray for Chinese, Japanese, Indian and other Oriental students in this country.

"The man of power in the spiritual world is the man of prayer."

"My idea of friendship is prayer." — *Forbes Robinson.*

Pray that young women may volunteer. Pray for thirteen teachers, two nurses, two evangelists All are urgently needed.

WITH THE EDITOR

It is pleasant to know that the new ambassador from China is a Christian; that while he was a schoolboy in Cook Academy at Montour Falls, N. Y., he joined the Baptist Church. We are glad that he came to this earnest Christian school as we think how influential a man he is in directing the policies of his own great country. But suppose as a student the young Chinese lad had failed to be thrown with Christian people who really cared for his soul, what then?

* * *

"One of the most cultured, refined women I ever knew, a Chinese," writes a missionary, "told me not long ago that though she had Christian parents and received her preliminary training in mission schools yet her years of study in America would have made her an atheist if it had not been for a Christian American woman who welcomed her to her heart and home. Mary and Martha had such a home. That woman did foreign missionary work there, — she saved a strong foreign-educated native force for Christ in China, which otherwise would have been a strong

foreign-educated native force against Him. What influence is your life having on the Oriental student in your city? Remember the stranger within the gates.

* * *

Prayer preparation is quite as important as preparation for defense. If Baptist women would mobilize for prayer on the eleventh of February the year 1916 might see wonderful victories for Christ.

* * *

A limited number of a most interesting booklet, "Following the Star," written by Mrs. C. R. Marsh of Markapur, has been received. A copy may be secured by sending ten cents to Miss Frances K. Burr, 450 E. 30th St., Chicago. The booklet is the true story of an Indian woman's search for peace and how she found Christ.

* * *

Belinda's plan of the "garment givers" is working splendidly in the Atlantic District and gradually spreading over the country. She has printed a charming little illustrated leaflet telling how people of old spread their garments before Christ's pathway and suggesting that each woman as a gift of love devote the price of some garment. Two women have given $100 as the equivalent of a new set of furs. One new winter suit, a hat, a coat, a fifty-cent necktie are among the many garments sacrificed for love of the Master. It is a beautiful thought.

* * *

Mrs. H. V. Gould, of Palo, Mich., writes that her circle has sent to Miss Pittman parcels by parcel post weighing twenty-two pounds in all and containing many of the supplies asked for by Miss Pittman. Did other circles send and forget to write Miss H. Hand, who dearly loves to know what her right hands all over the country are doing. There is no scripture against that, you know.

* * *

The prayer pledges continue to pour in from all over the country. Ohio is ahead in the number of groups and of individual intercessors. I wish I could answer all the dear letters individually.



Miss Stella Relyea, of Kinhwa, China, writes to tell of her joy that the Baptists are not planning retreat on the foreign field. Her school is overflowing and many of the girls are ready to confess Christ.

Miss Mary E. Danielson, of Osaka, writes of evangelistic trips in the country and of Sunday school work. Private houses have been packed to suffocation by women and children attending her meetings. Some zealous Buddhist neighbors are becoming willing to listen to the gospel. Pray for them.

Miss Clara B. Tingley, of Bassein, writes enthusiastically of the temperance work in the school and of the work among school boys in opposition to the use of tobacco. Between 50 and 70 new members have been added to the society which has a membership of 246.

Miss Lizbeth B. Hughes, Moulmein, tells of a prosperous year in Morton Lane School. She writes: "The religious life is as usual. The Buddhist girls are happy in school and some want to be Christians. The parents, however, are firm in opposing them. Some tell me they do not go to the pagodas to worship any more, but are not yet ready to follow Christ. One dear girl, who withstood all opposition and got her certificate, is teaching in her own village and is daily bearing patiently all kinds of persecution. I am daily enjoying my Bible class with the High School girls. We are studying the Psalms. I have a large Sunday school class with many Buddhist girls in it. Today they did not know just what to say about the Queen of Sheba's visit to Solomon. When asked about the Greater than Solomon, they were not ready to find out for themselves if what we say is true."

Dear Miss Whitehead, of Moulmein, writes to thank the Board for accepting her resignation as superintendent of Morton Lane. "I still want to be considered one of your missionaries. I still have charge of our personal house keeping and look after the sick girls. I also teach a Bible class every day." What a benediction a life like hers is not only to Morton Lane but to all the Society.

Stella Ragon on her way to Bassein had a taste of Indian weather during three days in Calcutta when the furnace-like air registered 128 degrees. Then she had to take a tiny *vermin*-infested steamer whose decks were

packed with steerage passengers for the three days' voyage to Rangoon.

Like most missionaries she had no complaints over hardships and sea sickness but only joy to get back to her work.

Miss Mabelle Culley, of Swatow, asks prayers for the two young men who work for her and for Miss Sollman and Miss Traver. They are bright boys, favorably disposed to Christianity, and only recently their mother is willing to listen to the gospel. Prayers are asked for the whole family.

Mrs. S. D. Bawden, Kavali, S. India, July 17, says: We are rejoiced to know that the new schoolhouse is in sight. If you could see the present building you would wonder how 700 people get into it and into the shed which Mr. Bawden has built adjoining it. As one of the missionaries said, "When you see them packed in you think how nice and roomy sardines must feel in a box." It is a shame, but the only place we have. Mr. Bawden has built with government funds a pandal (roof supported by posts) in front of the schoolhouse; also a large pandal for an eating place for our boarding school, and on Sundays I use it as a place for the Erukala Women's Sunday school. He also built a little house as a sort of sick ward for Erukalas, but we have had to use it as a dormitory room. Now he is putting up two more houses, one for girls and one for boys. These buildings do not cost much as they are built of stones from our own quarry and the people do the work. They are just mud and stone, with roofs of the leaves of palm trees with some straw laid over the leaves and tied down. Primitive, isn't it? But it affords shelter. Our classes in school have to overflow to three different buildings, and verandas and under the pandals. So you see the new schoolhouse is needed.

I wish you could see my 202 kiddies sitting down to their evening meal within sight of my door. Tonight they had a few dates each after their food and they have just called across to me, "Wandanamalu, amah!" "Thanks, Madam!" They ought to have some sweets once or twice a week but I find it hard enough to supply the absolutely necessary things.

Rev. H. Andru, Compiegne, France, August 19, writes: One of our Belgian workers, Mr. Valet, has been allowed by German military authorities to make a tour on his bicycle in the invaded French region and succeeded in letting us know that our friends in Roubaix, Mlle. Dinoir among them (a Bible woman of our Society) were indeed deprived of some of the necessities of life, but not of food and are all full of courage. Bread is scarce and bad, but vegetables can be procured with a little meat. Those good friends are helping one another. "None of them says that aught of the things he possesses is his own." Mr. Valet hopes to be permitted to go again to Roubaix and take money to our workers in want there and in other places in northern France.

Miss Lillian V. Wagner, Madras, South India, July 17, writes: The work is going on beautifully. The ten Bible Women are working and I believe are filled with the spirit of evangelism. I think we have the best band of women anywhere and I am glad to be with them. I have a class of about 35 non-Christian women who meet in one of the school buildings every Tuesday afternoon and I am going to start similar classes elsewhere in the villages. It is glorious work, teaching and helping those who are without Christ.

Miss Margarita Moran, Vinukonda, South India, June 26, writes: The month of April was a very busy one for me in getting the first class in our Bible Training School ready to graduate. There were final examinations of course and I had to oversee the writing of the graduation essays. The three students who had gotten the highest averages for the two years' course were selected to recite their essays Commencement day. How I do wish some of my friends in U. S. A. could have been present on April 29th. Though you could not have understood their language, as it was all in Telugu, I think you would have enjoyed seeing the Indian girls.

Miss Agnes Neilson writes from Rangoon, Burma, July 23: Spending six or eight hours a day in language study does not leave much time for letter writing. After a delightful season at Maymyo we are back in Rangoon hard at work. The rains have commenced and I am having my first experience with mildew everywhere. We are kept busy wiping it from books, bags, shoes, etc. Along with the rainy weather has come also the dengue fever and many of our missionaries have had a siege of it. While I have escaped the fever, malaria did not pass me by.

For two months I have relieved Miss Fredrickson of the care of the Lanmadaw Boys' Sunday school. We have six good native teachers who are very faithful. Though I cannot teach yet, I act as secretary and treasurer and the hour goes quickly getting around among the 175 children. The cards sent from home are greatly prized, and often we find that they are the only decorations in the home. The majority of the boys are Buddhists and it is a wonderful opportunity to win them for Christ. A mother of one of the boys said,

"You don't compel the boys to come to Sunday school, but you love them into it, and I for one know that I can never make a good Buddhist of my boy again. I cannot keep him at home — Sunday after Sunday he is anxious to get off to Sabbath school."

One of our Christians, a girl of sixteen, heard the Gospel story a year ago and accepted Christianity, since which time she has led three women to Christ. The last one is her aunt, who was a very strong Buddhist, and at first would not listen to the message. But she finally renounced Buddhism, saying she would not offer gifts to a tree which could not help her. Through her influence a large number of heathen friends were persuaded to give up a trip to a banyan tree which is worshiped.

PROGRAM FOR DAY OF PRAYER, FEBRUARY 11th, 1916

Woman's American Baptist Foreign Mission Society

FIRST HOUR — OUR MISSIONARIES

"Prayer, the carrier pigeon of heaven." — *Longfellow.*

"With all prayer and supplication, praying at all seasons, ... and for me." — *Paul, the Missionary.*

GIVE THANKS for the blessings of the year.

REMEMBER BY NAME the missionaries who belong to your State or District or who are known to you personally.

REMEMBER

The missionaries who are in this country because of ill health or family conditions.

The new recruits, engaged in language study.

Those who are veterans in service, — especially two who are very ill, — Miss Katherine Evans, Thandaung, Burma and Miss Mary M. Day (India), Cortland, N. Y.

Those who are working alone:

Miss Hattie Petheram, in charge of Shwegyin and Nyaunglebin, Burma.

Miss Helen E. Bissell, in Sandoway, Burma, a very isolated station.

Miss Augusta Peck, in Pegu, Burma, a very difficult field.

Mrs. M. B. Kirkpatrick, in Hsipaw, Burma. (Dr. Kirkpatrick passed away in February, 1915.)

Miss Thora Thompson, alone in the Karen work in Tavoy.

PRAY

That our missionaries may have spiritual power.

That they may have health and strength for their labors.

That they may see the results of their efforts.

That they may realize our fellowship in service.

READING: CHILDHOOD IN HEATHEN LANDS. (Leaflet.)

REMEMBER

Those who teach.

Those who train and lead in evangelistic work.

Those who minister to the body that they may bring healing to the soul.

In all these classes there are native Christian workers, our devoted helpers, without whom the work would be impossible. Pray especially for them.

SONG: "PRAYER"

"And this is the confidence that we have toward him, that if we ask anything according to His will, he heareth us." I John 5 : 14.

SECOND HOUR — OURSELVES

"If ye abide in me and my words abide in you, ask what ye will, and it shall be done unto you." — *Jesus.*

"The fruition of God is contemporaneous with the desire after God. We have to wait for many of His gifts; never for Himself." — *Alex. Maclaren.*

PRAY FOR

Our Pastors, that they may have the missionary vision.

Our Sunday School Superintendents and Teachers, that they may realize their opportunities for implanting the missionary Spirit.

Our Homes, that they may be full of the spirit of Christian love.

Our Young Women, that they may put "first things first."

Our World-Wide Guild, that 1200 Chapters may be enrolled before March 31st.

Our Women, that they may enlist for larger service, and in larger numbers than ever before.

REPORT OF MEMBERSHIP CAMPAIGN

READING: HIS PLAN. (Leaflet.)

REMEMBER

Our State Secretaries.

Our District Officers.

Our National Secretaries.

Our National Officers.

READING: COVENANT OF PRAYER

"Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness." — *Trench.*

"Pray without ceasing; in everything give thanks." 1 Thess. 5 : 17, 18.

AFTERNOON SESSION

FIRST HOUR — THE WORLD'S NEED

"Thy Kingdom come." Matthew 6 : 10.

"If you do not wish for His Kingdom do not pray for it. But if you do, you must more than pray, you must work for it." — *Ruskin.*

"Lift up your eyes and look on the fields."

PRAY

For the troubled nations of Europe.

For Kings and all that are in authority.

For the soldiers at the front.

For churches in Europe and Baptist families in distress.

For the missionary work supported by European Societies that the God of peace Himself may give a lasting peace.

PRAY FOR THE COUNTRIES IN WHICH WE WORK

INDIA

Pray that her deep spirit of unrest may find satisfaction in the knowledge of God and the spiritual teachings of Jesus Christ; that workers may be found and sent out to guide the great mass movements and to bring in the mighty harvests of souls that are waiting only for instruction. Pray for the new Woman's Union Christian College at Madras, opened in July, 1915.

Burma: Pray that a deeper spirit of evangelism may inspire the young men and girls of our schools, that they may be enabled to resist the offer of better-

paying governmental positions, and give themselves to the salvation of their people. Pray for our great schools for girls.

Assam: Pray for the richest development of our two schools, at Ganhati and Nowgang, for our village schools, for the new Woman's Bible School at Nowgang.

READING: WHAT FOREIGN MISSIONS HAVE DONE FOR CHRISTIAN LANDS (Leaflet.)

CHINA

At the World Missionary Conference in Edinburgh, Professor Chang of Shanghai said, "The new education that is being rapidly introduced into China has a great effect in loosening the hold of the old superstitions and religions. The people are now giving up the old, but they have not yet grasped the new. The minds of the Chinese are now open and it is the time for Christ to come in. But wait a few years and they will be closed. It will be too late."

Pray that God will send forth laborers into the great fields of China. Pray that Christian America may be roused to see her opportunity and her duty. Pray for our schools, and for the new Woman's Christian College at Nanking.

JAPAN

In God's providence is the leader of the Orient. Pray that she may become thoroughly Christianized. Pray for the success of the present great union evangelistic movement. Pray for Christian education in Japan, for our own schools, among them our Bible Training School in Osaka. Pray for the poor women and girls caught in the maelstrom of modern industrialism.

PHILIPPINE ISLANDS

"There is no more urgent task confronting the consecrated energies of American Christianity today than that of Christianizing the Philippines. The American churches are here put to the supreme test, and are under the limelight of the Far East, as well as of the world. What America does for the Philippines, other nations will eventually have to do for their colonies. The response thus far made by the American church to the appeal from the Philippines is splendid, but inadequate." — *Charles W. Briggs.*

Pray that those who have in their hands the political destiny of the Philippine Islands may be guided by God. Pray for the success of our mission enterprises in the Philippine Islands. Pray for a building for the Girls' Academy at Jaro. Pray for the Girls' Dormitory for the Home School and for the Bible Woman's Training School.

AFRICA

"As sure as God is God; as sure as Christianity is the religion which God cared so much to teach men as to come to earth in the person of his Son; as sure as all power in heaven and on earth is given to Jesus Christ; as sure as he commissioned his disciples, therefore, to go into all the world and preach his gospel to every creature; as sure as he promises to be with such all the days even unto the end of the age — so sure is Christianity of ultimate triumph in Africa. It is within the reasonable capability of the church of this generation fully to proclaim the gospel of Jesus Christ to all who have been dwelling in the darkness of Africa." — *Wilson S. Naylor.*

Pray for Schools for Girls in Africa.

Pray for much-needed hospitals.

"I will make darkness light before them." Isaiah 42 : 16.

"More things are wrought by prayer than this world dreams of." — *Tennyson.*

IV. AMERICA'S RESPONSE

"Thy will be done on earth as it is in heaven." Matthew 6 : 10.

"Never is faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers have a longer voyage than others but they return with a richer lading at last." — *Gurnall.*

PRAY

That our nation may embody spirit and practice of Christianity.

That we may consecrate ourselves and our possessions for the redemption of the world.

READING: PRAYER AND GIFTS (Leaflet.)

PRAY

That many large gifts for missions may be given this year.

That the number of givers may largely increase.

That new missionaries may be found and supported. There is urgent, immediate need of thirteen teachers, two nurses, two evangelistic workers.

That money may be given for buildings so urgently needed.

READING: COVENANT OF SERVICE (Leaflet.)

"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14 : 13, 14.

PRAYER OF CONSECRATION (October MISSIONS)

"O Lord, give us a vision of the need of the Gospel in heathen lands. With the vision, grant us consecration of ourselves and our means to meet that need. Help us to ask in sincerity, Lord, hast thou need of me and mine? And make us ready to hear the answer and obey the call to ministry. Bless all the peoples of the earth, O God, and bring in the era of peace and righteousness and brotherhood, through the grace of Thy Son, our Lord and Saviour, Jesus Christ." Amen.

NOTE: An envelope containing the leaflets mentioned in this program with ten copies of the Program will be mailed for 25 cents. Additional copies of program, ten cents a dozen. Circles are urged to put a copy of this program in the hands of each member.

SOME SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MAC LEISH

Simultaneous Membership Campaign

TIME: February 1–10, 1916.

OBJECT: To enlist new members for Women's Missionary Societies, World Wide Guild Chapters, Light Bearers, Little Helpers and Cradle Roll.

METHOD: Begin now to prepare for a splendid, simultaneous Membership Campaign during the first two weeks of February. Have a team in every church under the command of a good captain. If there is a church near you without a woman's circle, make arrangements to help them organize at that time. Six hundred new women's circles and 50,000 new members are needed this year.

REPORTS: Report results in your own church on the Day of Prayer, Feb. 11. Blanks will be furnished for reports from churches to Association Secretaries, to be mailed February 12; from Association to State Secretaries, to be mailed February 14; from State Secretaries to Home Administration office, to be mailed February 16.

RECOGNITION: In April MISSIONS the Home Administration department of Helping Hand will mention the Church, Association and State making the largest actual gains in membership, and those making the largest percentage of gain.

PURPOSE: That God may be glorified and His Kingdom advanced by the enlistment of a large number of women and girls pledged to a more perfect obedience to His command.

(NOTE. The above plan does not in any way supersede or do away with the suggestion published in December MISSIONS, under the title, "In Aid of Fulfilment." This plan for a simultaneous campaign is based upon two well-known facts: that if we have a definite time for a piece of work, we are more likely to do it; and that in union there is strength. Now, all together, and let us show our faith in the Five Year Program of advance by our works.)

Again "Missions in the Sunday School"

How shall we introduce a new subject into a curriculum already pretty full? The problem is difficult, and requires tact, patience and invention. If it cannot be done in one way, there is always some other, and we must find and try it, for the matter is most important. The future ability of our denomination to take a worthy part in world-evangelization is being determined now, in the attitude and training of our boys and girls who are in the Sunday school. They are to be the Baptist church of tomorrow. It is not enough to bring them to Christ, or to train them to loyalty to their own church and pastor. They must get the world vision. We must train them in loyalty to Christ.

January, February and March is the period set apart by common consent, for teaching Foreign Missions to this rising generation in the Sunday School, and we must see that the object is accomplished. The Department of Missionary Education sends its announcements to pastors and superintendents. We women must supplement, and see that this matter does not find a resting place in any one's waste basket, but goes on to accomplish its purpose. Perhaps the superintendent does not see how he can make time for this extra thing. Let two or three tactful, resourceful women convince him that he can at least put up the beautiful charts each Sunday to catch the children's eyes, and persuade him that he can spare five minutes out of the opening exercises each Sunday for the eight weeks preceding Easter to let a bright story-teller give the story to the children. This would be the plan for a small school. In large schools, where there are several departments, the stories can be given in the departments. There are three sets this year, one for kindergarten and primary, one for junior and intermediate, and one for seniors. The stories can be given either in the

department as a whole, or by teachers in their classes.

Charts, do I hear you say? Yes, and posters. They are the new feature for this year, and they are beauties. There are six charts, one for each Sunday, and they are sure to make an entrance into the child's mind by the eye-gate, and to plant much valuable knowledge there. We shall use again this year the beautiful gift-boxes prepared last season. If you put yours carefully away, please get them out, and dust them ready for use once more. If you did not keep them, send to Miss Frances K. Burr, 450 E. 30th St., Chicago, or Dr. John M. Moore, 23 E. 26th St., New York, for new ones. Envelopes for older classes may be had at either of these places.

And now, dear reader, we shall succeed if each one of you feels a personal responsibility and *acts*. Do not wait for any one else. Find out yourself whether provision has been made for this work in your school. We must have Missions studied in at least 1,000 Sunday schools this year. Yours will be one of them, will it not?

Banquet Toasts

The following banquet toasts, on the program of the Pennsylvania annual meeting, might well be used by other program-makers:

PART I

"WOMEN I HAVE KNOWN"

The Woman who doesn't know — How shall we teach her?

The Woman who doesn't care — How shall we touch her?

The Woman who doesn't come — How shall we draw her?

The Woman who works — How shall we help her?

The Woman who gives — How shall we direct her?

The Woman who prays — How shall we multiply her?

PART II

"WOMEN I HAVE SEEN"

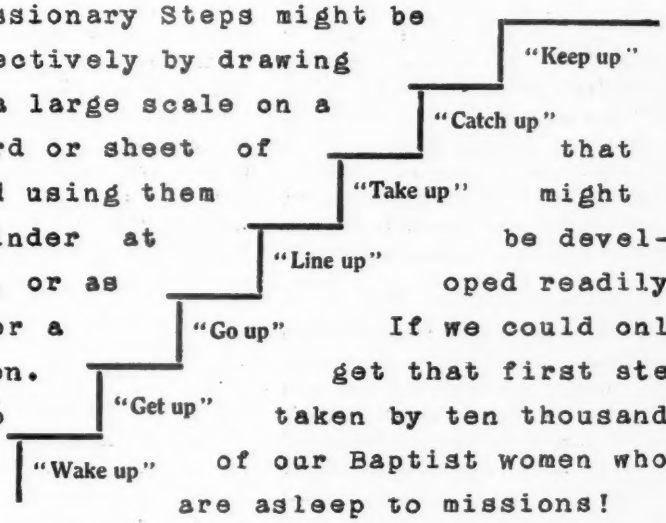
The New Woman in China.

The Bible Woman in India.

The Woman who travels everywhere.

MISSIONARY STEPS

These Missionary Steps might be used effectively by drawing them on a large scale on a blackboard or sheet of paper and using them as a reminder at meetings, or as topics for a discussion. Each step has an idea that might be developed readily. If we could only get that first step taken by ten thousand of our Baptist women who are asleep to missions!



HERE IS YOUR CHANCE FOR PERSONAL WORK

THE WORLD WIDE GUILD

CONDUCTED BY MARGARET APPLEGARTH

MY VERY DEAR DOUBLE-YOU, DOUBLE-YOU GIRLS!

For of course you realize that is what W. W. G. really says when you say it *out loud*, and I don't hesitate to tell you that you aren't a real Worth While Girl unless your motto is to "Double-You":

Double Your Former Efforts.
Double Your Membership.
Double Your Attendance.
Double Your Interest.
Double Your Contributions.

For the very purpose of helping you to *double your* effectiveness this Department offered some little "Self-Starters" last month in MISSIONS, and the first "Penny-For-Your-Thoughts" reply was most gratifying — there were so many nice sprawly P.S.'s that the postal turned into a letter! I adore P.S.'s, don't you? Especially when there is so much to tell that the last line is all squashed up in the corner! The Proverb says "Go to the ant, consider her ways," but I do hope some of you will also "Go to the spider and consider her ways" — for she industriously *drops a line at every post!!* Now do deluge me with postals, telling me which of the "Self-Starters" you long to see given in these pages. My nice sprawly reply asked so emphatically for the program on "Prayer" (No. 4 in the list of last month) that I am giving it herewith, hoping every one of you can adapt it to your individual needs.

PROGRAM ON PRAYER

The program is designed to take up the entire meeting, and the following outline will show how it will work right in with your regular programs on "Pilgrim's Progress Along the King's Highway." Since only an outline can be given here, I have searched for some additional helps that may be available to all of you, and found just the thing in chapter five of "The King's Business," which was our study book several years ago. References in this outline to "T.K.B. pg —" refer to that book. Above all, breathe into the program all the warmth and attractiveness and "girlishness" you possess — and follow it up afterward, too!

I. POSTER. For a poster a good-sized advertisement cut of a camera should be mounted on a piece of cardboard; over the camera print: "A New Kind of Photography," with the names of "Five Demonstrators"; under the camera write:

> **"Some Pilgrim cameras we'll display,**
> **For use along the King's Highway.**
> **A camera is on hand for each,**
> **And how to use it we will teach!"**
> **On —— day at —— o'clock.**
> **Come.**

II. PREPARATIONS. Every society has some share in the support of one or more missionaries, and it is very worth while for you to spend enough money to buy a picture of this missionary (or missionaries) so that each girl present can take one home with her; pictures are for sale at the Board Rooms, in Boston and Chicago, at one cent each. After the pictures have reached you, make attractive little booklets, with a colored cardboard cover, on which is the cut of a kodak (advertisements again) with the label "A NEW KIND OF PHOTOGRAPHY."

"We ask you to practise this new photography
As you picture the needs round the Wide World Geography."

Inside, leave plenty of blank pages, with the pictures of the missionaries pasted about four pages from the front. These booklets, with pencils, should be handed to each girl as she enters the room. They form the nucleus of a Prayer Calendar,

which because it is so individual to your own society, may be used more extensively than the regular prayer calendar issued by the Board until your girls are educated to use the latter. Find out the birthday dates of the missionaries and facts as to their type of work and of mission stations, from the 1915 "Our Work in the Orient," (15 cents).

III. THE DEVOTIONAL. Matthew 6 : 5–16 will be the natural Bible lesson. Have the girls read that beautifu hymn:

" Dear Lord and Father of mankind,
Forgive our feverish ways."

aloud together, as a prayer; following which the Leader will offer a personal prayer for her society and the meeting.

IV. PROGRAM PRESENTED. Five girls are needed as Demonstrators:

1. The First Girl might well be a Kodak enthusiast, with her camera on hand, the working processes of which she may elaborate by use of this chart, which she asks the other girls to copy in the first page of their notebooks:

ALL PHOTOGRAPHY INCLUDES:

1. The Lens: the Value of Vision.
2. The Film: Sensitiveness.
3. Making the Prints: the Laws of Influence.
4. The Fixing Bath: the Value of Habits.

"and the funny part of it is, girls, that each of us is a human camera, snapping pictures every minute of our lives, — pictures which, when developed, show the length of our vision, our sensitiveness, and the influence of this vision on our habits. These pictures are developed as we kneel in the dark, in prayer, when we show on what we have been focussing the lens of our vision."

2. The Second Girl takes the first topic: The Lens. Pointing to the camera she explains that just as the lens is the eye of the camera, open to the world, so the eyes of our souls look out on the world; and just as the pictures in an album show what the lens of the camera faced, so our prayers reflect what we regard as nearest our hearts. Showing a kodak album, have her hastily run over the pictures, showing that no stranger unrelated to the owner has crept into that album!! In the very same way our prayers form a picture album of our chief interests in life: prayer for *my* daily task, *my* health, *my* wealth, *my* happiness, *my* loved ones. The following quotation might well be printed on a large piece of cardboard, and copied by all into their notebooks under the heading: The Lens. (Print the Bible verses in red, the other in black, to emphasize each.) "*When ye pray say: "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread.*"

" Only after my prayer has crossed every continent and every far-flung island of the sea — after it has covered the entire wish and purpose of God for the world, only then am I taught to ask for a piece of bread for myself. Is the great Commission itself more distinctly missionary than this? " — James E. Francis.

Where do you suppose Jesus is focussing his attention? And what do you suppose his vision is? (See T.K.B., pp. 219–20.)

3. The Third Girl may develop the topic of "The Film," by showing a film and explaining that just as the film is the sensitized coating on glass or paper, chemically prepared to serve as the medium for receiving pictures, so the moral sensitiveness of our souls is the medium prepared by God to receive pictures of others than ourselves. Sensitiveness plays with our imagination, it makes us picture ourselves in another's place:

"*When we can learn to feel the need of the world as deeply as we feel our own in times of pain or peril, when we can realize the darkness of a soul without God, when we can seek for others who are bearing crushing burdens the daily strength without which we know that we ourselves cannot face the daily tasks — then God's work will be done in lands near and far, and the reflex blessing in our own lives will bring a deeper joy than we might have gained by selfish seeking.*" (T.K.B. p. 220.)

Something must be before the lens in order for the sensitized film to catch a picture: something definite must be im-

pressed on our souls to influence us. For this purpose we have mission study books and magazines and programs: right here have them turn to the pictures of the missionaries pasted in their notebooks, and have them jot down the leading facts about their lives, their work and their mission stations. You may prefer putting these on a chart — in any case enumerate *specifics for prayer*, and ask the girls to remember them in prayer each day.

4. The Fourth Girl has the most vital part of the program: "Making the Prints, or The Laws of Influence." *Are prayers answered?* On pp. 220–223 of "The King's Business" is a wonderful record of actual answers to definite prayers. Read them aloud. Then ask the question: "Are your prayers answered?" Here is the experience of a girl I happen to know best of any one in the world: she said to herself, "Oh dear, I've prayed and *prayed* and PRAYED, I can't see why my prayers aren't answered!" Then one day she stumbled on a verse in James that seemed put there just for her: "Ye ask and receive not, because ye ask amiss, that ye may consume it on your pleasures." What a flood of light! For all along she had been thinking that "Ask and ye shall receive" meant anything she happened to want: invitations to parties; new clothes; recognition; new friends; — while Jesus, who loved the whole world so dearly that He longed above all things for the coming of His Kingdom, actually preached a sermon about this very thing (you can find it in Matt. 6 : 24–34) in which He told about God's care for the raven's food and the lilies' clothes, and added that God knows "what things ye have need of before ye ask Him, so seek ye FIRST the Kingdom of God and His righteousness and all these things shall be *added* unto you." The whole clue to answered prayer is found in 1 John 3 : 22: "And whatsoever we ask, we receive of Him, *because we keep His commandments and do those things which are pleasing in His sight.* And this is His commandment, that we should *believe on His son Jesus Christ* and *love one another.*"

5. The Fifth Girl has the topic "The Fixing Bath: The Laws of Habit." It is a fact that unless the print is dipped in the fixing bath the impression will fade, — the fixing bath adds permanence and value to the print. It is equally true that a casual prayer, now and then, will make all our impressions of other's needs fade away — the *habit* of prayer must be formed to give value to the imprint of another's life on ours! Prayer is really "*communion*," and that word signifies "having things in common." Have you ever helped some well-known person do a successful thing? Didn't you love to say afterwards: "We did it together, she and I!" The Master needs every single girl to help Him, He shares all His interests "in common" with us, for He has called us His friends, and it ought to be our dearest pride to talk things over with Him about the things we are doing — together. As George MacDonald writes:

> "We doubt the word that tells us: Ask
> And ye shall have your prayer;
> We turn our thoughts as to a task
> With will constrained and rare.
> And yet we have! These scanty prayers
> Yield gold without alloy;
> O God, but he who trusts and dares
> Must have a boundless joy!"

Close your meeting with singing "Prayer is the soul's sincere desire"; and then dear "Double-You Double-You Girls," won't you use your little mental cameras, as you travel along the King's Highway? It is the one sure way to be Double-You, Double-You!

Most earnestly yours,
MARGARET T. APPLEGARTH.

593 Park Avenue,
Rochester, New York.

[NOTE. These thoughtful suggestions of Miss Applegarth's might also be used as the basis for the devotional service, taking up one point each month. Let the leader be the same for the series so that there may be continuity and unity of aim. — Ed.]

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Miss Noble's Column

HAPPY NEW YEAR TO EVERY WORTH WHILE GIRL!!

Who wouldn't be happy to be a part of a world enterprise that has love for Christ for its motive, and the redemption of the world for its objective? Courage, then, for the task!

"Let timid sailors reef and tack,
And hug the sheltering lea;
The ships that bring a whole world back,
Put bravely out to sea."

Before I tell you how we have grown this past month, not only in numbers but in wildest enthusiasm, I want you to know something about our share in the "Five-Year Program," that great adventure of the Baptist denomination. For such a young child we have quite a large share in it, which shows that we must have given signs of promise or we should not have been honored with so great responsibilities. The figures will be printed next month for you to study.

I am sending a letter to each District Secretary giving the totals for each state, so that you may all refer either to her or to your state secretaries for details. Mrs. MacLeish has prepared a flyer, one of which will go into every letter I write, in which she says that next spring at each District Annual Meeting a Forget-me-not Badge will be given to every girl who reports having gained one new member to her circle and made an extra offering, over and above her regular pledge to her Missionary Budget. In case it is impossible to give the extra offering, two new members will qualify one for the Badge. Now, to the work, girls! Let us see which state can lead in this wholesome competition.

I am just home from a most enthusiastic Young Woman's Rally of the Cleveland Association where they voted to enter heartily into the Reading Contest plan which I am now proposing for all of us. Beginning January first and continuing until June first, let us see how many girls will read two of the following four missionary books: *The King's Highway*, *Jack and Janet*, *Home Missions in Action*, and *Comrades in Service*. We prefer individual reading, but if you prefer to do it in groups, reading aloud, every member of the group must be at every reading in order to be counted. Later, we may have some suggestion as to special recognition of the state securing the largest number of readers. Is your Association planning a Young Woman's Rally? If not, *do it now*, for Cleveland has set a pace I wish we all might follow.

I find I have been using a term which is misleading in some sections, namely, *Junior State Secretary*. By that term I did not mean the children's Junior Secretary, but the Young Woman's, so if in the future I inadvertently refer to the Junior Secretary, you will all know who is meant, but I certainly intend to say Young Woman's Secretary from this time forth.

Isn't this a fine Program Cover?

FIFTY-FOURTH



CHAPTER

WORLD **W**IDE **G**UILD
WORTH **W**HILE **G**IRLS
WILLING **W**ORKERS **G**UILD
WATCH **W**ORD **G**ROW

1915-1916

First Baptist Church
Marion, Indiana

I am making a collection of programs both Circle and Rally, and shall be glad to receive one from your chapter.

In November MISSIONS I announced our slogan *1000 Chapters by March 31!* If we carry out our pact of the Five Year Program, we must make it 1200, but we can do it if we all get to work. You know what Browning says, "A man's reach must exceed his grasp, Or what's a heaven for?"

We have to date, November 22, a total of 325. Isn't that glorious?

And now, at the beginning of the New Year, may I ask you to consider seriously your life work. Are you satisfied with it? Are you closing your ears to the cry of the millions of women and children who need you who are trained teachers, or nurses, or doctors? My prayer is that our Guild may furnish some recruits this year for the service of our King, at the front where the battle rages.

Faithfully yours,
ALMA J. NOBLE.

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

Happy New Year

HAPPY NEW YEAR, Women of the Woman's American Baptist Home Mission Society! Like a new and untried day, 1916 is dawning for you! Did you ever wake in the early morning, and in the fresh breath and growing light of dawn, feel a-quiver within you the spirit of the unborn day, when the tasks to be done, which unfolded before you, vision-like, seemed only commensurate with the strength which pulsed through you? Your body was strong, your mind alert, your spirit eager, and a deep thankfulness filled your soul for the privilege of life and its responsibilities. Thus is 1916 dawning for you. In the hush of the first hours, before the labors of the New Year are taken up with greater intensity than were the struggles of the old, take time to make real to yourself the duties which lie ahead and to pray that your strength may be adequate to the doing of them.

* *

To you who are loyal members of the Woman's American Baptist Home Mission Society, the task for the New Year lies more clearly outlined and systematized than ever before, as does the work of the entire Baptist denomination, in the plans of the Five Year Program. The question is, what is to be your share, you who belong to this Society, toward reaching each of the goals which it has accepted as its share of this great and gripping program? Consider again the aims and make, as some of your New Year's resolutions, your decisions as to what shall be YOUR part in turning these aims from mere plans on paper to living realities in life. Your Society purposes to have this year:

4,000	**Women's Societies**
50,000	**New women enlisted**
12,000	**Young Women's Societies**
6,000	**New young women enlisted**
900	**Children's Societies**
2,500	**New Juniors enlisted**
1,000	**Sunday schools enlisted**
10,000	**New subscriptions to MISSIONS**
30	**New missionaries**
100	**Students in the Baptist Missionary Training School**
$34,000	**for advance work**

What, as a loyal member and faithful worker, is to be YOUR part in each of these aims for 1916?

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A Call to Prayer

The Board requests all of the Women's Societies to set aside in February a day for prayer for Home Missions and missionaries on the Home field.

"All Jesus days I get up early and wash myself all over. I comb my hair and clean myself from my head to my feet. When I am through I ask Jesus to look at me. Then I sit down and *think Jesus* till it is time to get the horses for service."—From *Kiowa*, by Isabel Crawford.

It is prayer that lifts us out of the commonplace. We see things as God sees them when we pray. Little motives, prejudices, conventionalities disappear in the hour of real communion with God.

Therefore, let us set apart a Day of Prayer for our missions and missionaries. If the Baptist women by their thousands will really pray that day, we shall get above petty interests. We shall get out of the rut of the doings of a Society. We shall get a glimpse of God's will and purpose.

We shall see the homes of America and the women and children in their great need of the purity and love of Jesus. We shall see what it would mean if the beauty of holiness should come to sad homes and sordid homes and shameful homes making them all sweet. And so, praying and seeing we shall highly resolve, God helping us, that our missionary service shall have a new purpose and a new hope in the great New Year. Then let us pray alone and together on the Day of Prayer.

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The Passing of Our Mother

BY MRS. JOHN H. CHAPMAN

It was my privilege at one time to lead a dearly loved friend who had just buried a little daughter to meet another who, a year before, had passed through a like bereavement. I feared for the young mother lest the mutual bond of sympathy should cause her to yield too freely to her grief. To my delight, the older friend came forward to meet her gladly, and taking her hand said, "I welcome you into the company of those who have little daughters in heaven."

It is my duty to welcome all of you who love and are connected with the Woman's American Baptist Home Mission Society into the company of those who have lost a mother on earth, and have gained a new bond of fellowship in heaven. Our dearly beloved Mrs. Crouse has passed on to the heavenly home.

She will be fittingly remembered by other representatives of the Society of which she was active president for thirty years, and honorary president for life, and proper mention of her life will appear in all the denominational papers. I speak of her as a personal friend of more than twenty years.

You who are laboring today for the Woman's American Baptist Home Mission Society have entered upon the inheritance of the best efforts of her life, — a life whose attitude is expressed in the text: "Here am I; send me."

She fed the earliest streams of woman's endeavor in home mission work. In her heart was born the thought of missionary training and out of her efforts grew the Baptist Missionary Training School. She looked out over the future of this work with a breadth of vision which you will hardly surpass in this generation. You have made some large plans for the next five years in your missionary work, but though you press on to the fullest accomplishment of them you will not surpass



MRS. J. N. CROUSE

what she dreamed for you more than thirty years ago.

You have enlarged the scope of your Training School and you hope to enlarge it further, but though you should do all that is in your hearts, you will not go beyond what she dreamed for you more than thirty years ago.

You have taken some decisive steps in city mission work and yet though you should accomplish all you have planned and go far beyond it, you will not reach to the measure of that which was in her thought for you more than thirty years ago.

The broad deep river does not know the mountain stream from which it grew. So the widely flowing stream of woman's missionary endeavor bears upon its bosom thousands of women who never knew Mrs. Crouse. Other thousands will come and live and work as the years go by, who will never know how much they owe to this one well filled life. The students in our Training School today do not know her, and yet the accomplishment of the work for them grew out of the love in her devoted heart.

When I stood beside her coffin, and looked upon the cold, still form that lay there, I tried to think of a text of Scripture that would fit the hour as the one I have quoted fitted her life, and I could only think of the one, "I have finished the work thou gavest me to do."

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"Kiowa"

BY LILLIAN M. SOARES

Miss Isabel Crawford has written a record of her work among the Kiowa Indians at Saddle Mountain. She is a tiny woman — "leetle," the Kiowas call her — full of energy and unbounded love for God. She has an undaunted spirit which after eleven years of service is still courageous and optimistic.

There is a current scepticism among us that the Indian is not worth civilizing. Miss Crawford makes no plea for the Indian; she does not ask our pity for a poor, dying race. She shows us, instead, men and women filled with a love for the Great Spirit, longing to walk in the "Jesus Road" and struggling toward the Light.

A few quotations will give the spirit of the book:

"Because we are Kiowa Indians and live near Saddle Mountain and a lot of us have found the 'Jesus Road' and want other tribes to find it, we would like to be 'God's-Light-upon-the-Mountain.'"

"There are just two things I like ahead of anything else: coming to church and working on my farm. These are the only two roads I walk in now. I love this church and I try to walk straight for Jesus' sake. I have spoken."

After seven years, the church the Indians have been striving for is built. An extract from the dedication service shows the Indian's conception of this house of God:

"'Is it your desire to give this house of God?'

"'Yes, yes, sir,' came the answer, with the emphasis on the sir.

"'Is there any debt on the building?' Debt? debt? debt? That sounded familiar. With perhaps one or two exceptions all were in debt and ever had been, but debt on the Jesus House? That was a different thing. 'No, sir!' came the answer triumphantly."

Miss Crawford has given us a wonderfully fascinating book. It brings tears, it brings laughter, it brings prayer. Above all, she has shown that the Indian, also, is worthy to be called a son of God.

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Missions in the Sunday School

BY CAROLYN M. L. JOHNSON

We are looking forward to our Five Year Program as a great advance in missionary work, a great stimulus to the local church and to the individual, but what is to be the effect of this great movement, extending over a period of years, on the growing child in the Sunday school? Will he be able to assimilate from his elders all that is his rightful share, or has he a definite training due him in this plan?

We grown-ups shall not change much in five short years, save in our missionary endeavor, but our children will undergo a great physical, mental and moral change. At the end of five years the kindergarten child will be well advanced in the primary department of the Sunday school and should have gained some very clear ideas about the needs of other children in his city, his country and other lands, who are less fortunate than he. Through stories accompanied by pictures we can win the little child very readily. The "Graded Stories" published by both of the Woman's Boards are excellent for this purpose. Dialogues performed by children in costume always interest the little folk. In the same length of time the primary pupil will be in the secondary division and entering the adolescent period of his life, a time most critical for him. He is thinking of his

relation to God and responsibility to others and is forming his ideals for life. Just here we have the opportunity to make the missionary appeal. Young people are hero-worshipers at this age, and what a wealth of material we have with which to interest them! Such books as "The Story of John G. Paton," by James Paton, "Good Bird, the Indian" by Gilbert L. Wilson, "Uganda's White Man of Work" by Sophie Lyon Fahs, "Comrades from Other Lands" by Leila Allen Dimock, and a score of others will easily hold the interest of both boys and girls of this period. Again the "Graded Stories" may be used where there is not time for a consecutive study of missions. These are successfully used in the hands of a good story-teller in the general exercises of the school. The choice, however, should always fall in favor of class instruction, as opportunity is given there for questions by the pupils. Surely any teacher who is interested in missions can save a few minutes out of her lesson hour for this most important part of the training of her pupils.

The boys and girls in their late 'teens are looking toward college or business and should have a consecutive course in missions and philanthropy, such as may be found in "Heroes of the Faith," by Herbert W. Gates and "The Decisive Hour in Christian Missions" by John R. Mott. These two and any of the study books of the last few years, prepared for use in Women's Circles or in the Young People's Societies, will make a very strong appeal to our boys and girls for definite Christian and missionary service. The question is: Can we afford to let them go out into the world without this training? Does not the future of the church, and the Christianizing of this and other lands depend on *OUR* action in the matter?

A very excellent accompaniment of this study of missions in the Sunday school is the plan for contact between the pupils and some local charity work. One of our great leaders has called it "manual training in altruism." It certainly has the advantage to be found in the laboratory method of education. At Thanksgiving time it is the practice of many Sunday schools to furnish dinners for families who otherwise would be hungry. Each class is responsible for a family and carries the dinner to the home the day before Thanksgiving. Often a new interest is awakened and the class is able to continue in aiding the family. In many of our cities it is quite possible for our Sunday school pupils to visit real mission stations of almost every nationality under the sun. Such a visit will create an interest in all missionary work.

BAPTIST MISSIONARY TRAINING SCHOOL

Preparation For Christian Service

BY DR. W. P. BEHAN

(Selections from his address at the Training School Reception.)

It is no easy matter to develop a Missionary Training School which shall accomplish all that is required of it. Plans for reorganization of the work, under long consideration, were outlined in the catalogue last spring and were put into operation at the opening of the school in the fall. Perhaps I can best lay before you our present work if I outline briefly the present outstanding characteristics of the school:

1. IT IS A BIBLE SCHOOL, where the Bible is used, studied and revered as the source of inspiration of all the work which the students are to do.

2. IT IS DISTINCTLY MISSIONARY. While certain courses are cultural and some students are enrolled who do not expect to enter missionary service, nevertheless the spirit, atmosphere and primary aim of all the courses is to equip young women for service for their Master at home or on the foreign field.

3. IT IS VOCATIONAL. It is not primarily a "finishing school" for personal enrichment, but a school where missionary service is regarded as a specific vocation and the training demanded for its pursuit as specialized as for the vocation of law, medicine or engineering.

4. IT IS A SCHOOL DEFINITELY LIMITED IN ITS MEMBERSHIP. The student body is composed of Christian women and its field of ministry consists primarily of women and children on the home or foreign field.

5. ITS COURSES MEET A VARYING EDUCATIONAL NEED. There is a two-year course for college, normal school or university graduates. There is a three-year course for high school graduates. There is a course for those who have not finished high school, covering three or four years. There is an elective course for those who do not wish to graduate, but who wish to take certain studies.

In time the school hopes to offer post graduate, summer school, evening and correspondence courses. Whatever is needed in missionary education the school will aim to supply.

6. ITS COURSES ARE DIVERSIFIED WITHIN THE MISSIONARY FIELD. Work is offered for those who intend to enter home or city mission work; for those who hope to go abroad as missionaries; for pastor's assistants; for directors of religious education; for supervisors of work among women and children; for kindergarten work; for missionary nursing and for missionary social service.

7. IT SUPPLEMENTS THEORETICAL WORK BY PRACTICE. Ten hours of practice work per week is required. The students teach in various Sunday schools, make friendly visits among the poor, conduct industrial schools, speak at B. Y. P. U. and missionary meetings, write articles for publication, correlate their studies in Domestic Science with the housekeeping of the school, etc. — all with the most careful correlation and supervision.

8. THE SCHOOL IS AN EDUCATIONAL CENTER, where leading missionaries, ministers and educators from all over the country come to visit and to lecture.

9. THE SCHOOL IS A CHRISTIAN HOME. Emphasis is laid on a sane, wholesome, spiritual, cooperative life. The school realizes that formal education is not sufficient, that after all character is the telling product of any training and that character is caught, not taught. The school is a great, loving family where all work together; where genuineness of Christian spirit is tested and promoted; where prayer and Bible study become vital; where natural helpfulness and true democracy abound; and where friendships bring God nearer to human life, and God sanctifies and completes friendship.

1916 stands as the thirty-fifth milestone in the progress of the Baptist Missionary Training School. Behold what God hath wrought in thirty-five years!

IN 1881	IN 1916
16 students	71 students
No graduates	700 graduates
1 course of study a few weeks long	3 courses of study, covering from 1 to 4 years
Faculty; 1 paid instructor and 12 volunteers	15 instructors, 7 of whom are giving full time; 8 volunteers; over 40 lecturers last year
4 groups of study	8 groups of study
8 courses of study	55 courses of study
Budget; $1000	Budget; $22,000
Small rented quarters	Splendid, modern building, fully equipped and entirely paid for, valued at $200,000

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The Annual Training School Reception

"Training School Day" was held Nov. 9th at the Baptist Missionary Training School for the Baptists of Chicago and its vicinity, under the auspices of the Woman's Baptist Mission Union of the Chicago Association. In the afternoon a "Round Table" was conducted by the Union for the discussion of missionary problems and the means of solving them. This meeting was followed by a reception in the school parlors, where the faculty and students formed one long reception line. From five to six a very interesting talk was given, illustrated by many stereopticon pictures on the work of the Woman's Home Mission Society on its various fields. At 6.30 dinner was served in the large dining-rooms by the students to over four hundred guests.

The program of the evening consisted of inspiring speeches by Mrs. Laycock on "Home Missions"; Mrs. MacLeish on "Foreign Missions"; Dr. Behan, the

president, and Mrs. Runyan, the dean, on the work of the school this year and its future aims. Another interesting feature was a series of talks given by twelve of the students of as many different nationalities, who are preparing themselves to carry the Gospel to their own races.

The essential quality of "Training School Day," as attested to and shown both by those definitely connected with the school and those who were its guests, was that of renewed enthusiasm for THE BAPTIST MISSIONARY TRAINING SCHOOL: for all that it stood for; for its past history, based as it was on the wide vision, noble sacrifices and patient efforts of its founders; for its high ideals of trained Christian service; and for the splendid progress it is making toward these ideals.

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The Loss of One of Our Number

Our Society wishes to express its deep felt sorrow at the loss of one of its most active and faithful members. Mrs. E. M. Fisher, formerly Mrs. Norman N. Bishop, died very suddenly July tenth at her summer home on Cape Cod. Her life was devoted to an active interest in all the affairs of the denomination. She was especially interested in the Massachusetts Baptist Sunday School Association. For many years she was the district secretary for New England of the Woman's American Baptist Home Mission Society, and in connection with that office edited *Home Mission Echoes*. The last years of her life she served as president of the Woman's Auxiliary of the Y. M. C. A. The sorrow at her death is as far reaching as the Baptist denomination.

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Four Field Items

Last Saturday afternoon, as it was Hallowe'en, the school (Mather) was invited by squads to the swept and decorated laundry to meet demonstrators from the "Star Imperial Dreadnaught Laundry," who would give talks on starch and laundry methods of various kinds. The girls were much amused to find Mrs. Rifler and some of their teachers dressed up as demonstrators from New England, and listened with ready ears to advice that was partly in jest and partly in earnest along the lines of laundry work. Then Professor Neesing of Sweden (our Miss Bowes) introduced them to some new and lively sports on the campus. There was a tug-of-war between the members of the Library and the Founder's Halls. Peanuts, candy and pop-corn were passed around to the great delight of all. That evening Hallowe'en spirits floated around the gymnasium. The routine of work is so regular and steady that legitimate fun is all the more appreciated when it comes.

Miss Mathilda Brown, Landing Place, Boston: Last week an Italian steamer brought 1,000 immigrants, mostly mothers and children. One mother with six children was on her way to Canada where her husband was waiting for her. She had a baby in her arms and I had two little boys clinging to my skirts, as we hurried around to get tickets and baggage ready. They all wanted to kiss my hand. The mother clutched me and pressed my hand to the baby's mouth before I realized what she was doing. She wanted even the baby to show some gratitude for the services which had been rendered them.

Our detention room is crowded to the utmost. The needs of the people are as great as they have ever been, in spite of the war. An Italian woman met me at the door one day and said in her own tongue, "No shoes! No underwear! They send me back to Italy!" And sure enough when she showed me her shoes, there were no soles left. I had no money to buy her a pair, but I did the best I could to get her an old pair, which if they weren't the latest in style, were surely big enough.

One Polish family has been at our detention rooms since last spring. They are always glad to see the missionaries. The man and children have worn out all their clothing and need a new supply of everything. Where and to whom shall these unfortunate people turn if not to the missionaries? As we realize their physical wants and know that their spiritual needs are even greater, we are moved by a great desire to help them. My Italian Bibles are all gone and there is no money on hand at present to buy more. Still, the Bible tells us that "the earth is the Lord's and the fulness thereof." So we are hoping.

MESSAGES FROM MISSIONARIES

The children all seem to enjoy the industrial school, and the Mormon mothers seem to favor it. The Sunday school has grown from an attendance of 35 to 60. Our difficulty is the lack of teachers; we have only four. I call at the homes from which the Sunday school children come, and am always welcome, in the Mormon as well as the Gentile homes. — *Harriette Kerby*, Mormons, Murray, Utah.

Our little churches seem to be partaking of the general depression. Work is hard to obtain and our treasuries run low, but we are glad of the steadfast faith of many that things will finally come right. One of the mothers said only yesterday, when I asked if her young daughter could come and help in the vacation school, "Yes, she has been trying all these weeks to get work downtown, but being of school age and too honest to call herself older than she is, she has failed. Now she can go into the school and maybe the Lord will help us out some other way." This is one of the girls that I hope to see in the Training School some day and in specific work for the Kingdom. — *Minnie L. Pennoyer*, City Missionary, Kansas City, Kansas.

I went into a home tonight where I was cordially invited to stay for supper. Would you like to know what I was served? Pancakes with cottage cheese and sugar spread on, then rolled up, laid in a dish with milk poured over them, and baked in the oven until the top was brown. I came across the family a year ago in calling, found a very sick little girl, secured a doctor, and thus opened the way for future calls. The father and mother began to go to church, the children came to Sunday school, the baby was put on the Cradle Roll, and the family discontinued their attendance at the Catholic church, being convinced from what they read in the Bible that they had not been hearing the truth. The little girl again became sick and died. Later in the fall when twin babies arrived, the pastor's wife acted as nurse. This led to persecution, but the mother said that the people of the Baptist Church were her friends, because they had helped her when she was in trouble and no one else had come near her. — *Olive Lord*, Hungarians, Buffalo, New York.

The visiting in the homes has been such a pleasure. The people seem eager to know what God has for them in His Word. Many who cannot read their Bibles look forward to our visits with longing and pleasure. Oftentimes people who are Catholics want us to explain how our religion differs from theirs. One of our young men was married a short time ago to a Catholic girl. They seem very happy and she attends our meetings. I believe she will soon be ready to make a confession of her belief in Christ. She said to me one day, "Señorita, your religion is so different from ours, but I like it very much." Since January we have had 18 baptisms, 12 in our mission and 6 in our out stations. In May we had a Mexican convention in our beautiful new church, which is so well adapted to our needs. We have six Sunday school rooms and a basement for the primary children. We hope for greater things for Him who has sent us to help carry on this great work. — *Nellie M. Waller*, Mexicans, Los Angeles.

I had heard of William as the boy who had organized a Sunday school, and I was a bit surprised one day when a fifteen year old boy came into the school room and announced himself as William Harvey. At first he worked with that earnestness and determination which characterizes the good student, but soon after Christmas his work began to fall below standard and when I asked the reason, he would always say that he had so much to do at home. When I found time to go to his home, which was five miles distant, I found a poor little cabin and a sick mother and four little sisters. It was late in the afternoon and we thought that the mother was

preparing to do the washing, but later discovered that she was just getting it ready for William to do. Not only did he do the family washing and ironing but all of the housework as well. Do you wonder that he was unable to do his best at school after doing this work at home and walking five miles? But still he kept his little Sunday school and voluntarily acted as an agent for our Sale House. In May he graduated from our eighth grade and was surprised when he received one of the prizes awarded for faithfulness. — *Helen Wolcott*, Mather Industrial School, Beaufort, South Carolina.

One day we came upon a family in very poor circumstances due to sickness and unemployment. There were eleven in the family. None of them attended Sunday school, because, they said, they had neither clothes nor shoes. We supplied them with the needed articles and were rewarded the next Sunday morning by seeing six of them come to the Mission Sunday school with Bibles under their arms.

Our Sunday school is very prosperous, having grown from 45 to 75 since New Year. It is truly a light in a dark place, located as it is in a part of the city where no other religious work is being carried on among our people. We believe in making it the most attractive place in the neighborhood; we have had the chapel painted inside and out, and after that bought and paid for a piano. And how did we do it? We started a sewing circle among the older girls and arranged for a bazar, with the best of results. We hope and pray that our children may go out from the Mission better equipped to fight life's battles because of the preparation they have received there. — *Anna Hagquist*, Scandinavians, Moline, Ill.

A YEAR OF PROGRESS

Harriet L. Sanders, Mather Industrial School, Beaufort, S. C. — As we look over this forty-seventh year of Mather School, we feel that it has been one of the best in its history, — a year of improvements, innovations and encouragements. The attendance in my schoolroom was about one half what it was last year. Parents who could not sell their cotton could not afford to send their daughters to school. But those who came were anxious to get an education and consequently were exceptionally studious. We took for our motto for the year, "The only way to reach a desired goal is to get up and go." Of course their desired goal was a Christian education and they strove earnestly for that.

One of the innovations of the school was a demonstration exercise on Commencement Day afternoon. Three of the girls cut and made a waist in twelve minutes. Another girl changed and made a bed with a supposed patient in it in ten minutes. Another made pastry for a pie in seven minutes. Some of the young girls took part in a laundry demonstration. It was a very interesting and instructive program and one of which the girls might well be proud.

BUILDING A CONSTITUENCY

Mary A. Hyndman, Aiken Institute, Chicago, Ill. — We are glad to report that as a result of all our efforts, an Aiken Institute constituency is being built up in the community. For a long time it was just the child who was touched, but now we count many families as ours. It is a pleasing sight to see at our evangelistic meetings a whole family, father, mother and children, sitting together. It can truly be said, "A little child shall lead them," for in almost every case the child in the kindergarten has been the point of contact. Our general policy is a constructive one, making the family the unit for which we work. With our limited facilities we bend every effort toward raising the ideal and bettering the environment of these families. Whatever we do for the people has behind it the idea of helping them to help themselves. We do not do a great deal for a few people but a little for a great many people, in each case encouraging personal effort. We find that Aiken Institute holds a real place in the hearts of those to whom it ministers and these in turn become its best advertisement. The great evangelistic campaign brought its harvest of some one hundred new converts. Following this campaign there was held a series of meetings called "Family Nights" when supper was served

and Bible classes were held. This promises to be one of the greatest enterprises yet started.

An interesting fact concerning our Daily Vacation Bible School this year is that most of the helpers were women of the neighborhood who had been trained by the Institute for work of this kind. The value of the Bible School cannot be over-estimated. Beside the good derived by every child, it is a training school for the workers. We aim in this school as in every department of our work, to have just as good discipline and just as high a standard of merit as is maintained by the public schools. And besides this, teaching of the Gospel permeates our whole work. There are many doors of opportunity as yet unopened because of the lack of funds, but the Master who planted this work right in the heart of this great city has also the power to provide for all its needs.

ITEMS OF INTEREST

Miss Lyde Jenkins writes that the Y. W. C. A. of San Francisco, in conjunction with a few representative ministers and employers, is endeavoring to find work for some 750 women and girls who will be out of employment with the closing of the Exposition.

The "Jesus Indians" of Pryor, Montana, are very proud of their new chapel, though it is not yet completed and there are no seats except railroad ties and a carpenter's bench.

The colored high school of Richmond, Virginia, this year for the first time in its history has on its faculty, under a white principal, colored instructors, two of whom are graduates of our Baptist Hartshorn Memorial College.

Last June marked the celebration of the eightieth birthday of Father J. S. Murrow, founder of Murrow Indian Orphanage, one of the most remarkable men of Indian Territory, and one of the biggest in our denomination. For many years he and his faithful wife, Aunt 'Row, whose death a year ago left a vacancy never to be filled, devoted their lives to Christian work among the Indians, directing them to the "Jesus Road" with the same hands which lifted them to a better material welfare. At eighty Father Murrow is active, alert and in full possession of all his faculties, so that "many happy returns of the day" seem assured for him, to mark the milestones of his useful and courageous journey down the Road of Time.

Mrs. Luella J. Randall, a teacher at Murrow Indian Orphanage in Bacone, Oklahoma, sends the following hopeful message: We have just sent a large "Gospel tent" to one of our graduates who is in China. We want a share in bringing the gospel to other people and believe that it is a good thing for our Indian schools to have such an interest in the Christianizing of China.

WORKERS' DEPARTMENT

Prayer Calendar for January

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

Jan. 8. — Miss Alice Matthews, missionary among mill and mining population, Walsenburg, Colo Miss Rosabel Rider, field worker among negroes, Richmond, Va. Miss Eva Button, general missionary, Brookings, S. Dak.

Jan. 11. — Miss Evelyn Bronelle, missionary nurse among Italians and Jews. New York City, N. Y. Miss Ida Wofflard, teacher Crow Indian Mission, Lodge Grass, Mont. Miss Myrtie Rayner, missionary among mill and mining population, Carneyville, Wyo.

Jan. 12. — Miss Idella Cason, matron Florida Baptist Academy, Jacksonville Fla.

Jan. 13. — Miss Grace Peyton, teacher, Palmo Soriano, Cuba.

Jan. 21. — Miss Esther Scherling, missionary among Scandinavians, Denver, Colo.

Jan. 22. — Miss Florence Harrington, teacher, Santiago, Cuba.

Jan. 25. — Miss Frances M. Schuyler, General Worker, Williamsport, Pa.

Jan. 26. — Mrs. Paula B. Tooms, field worker among Mexicans, Puebla, Mexico.

Jan. 27. — Mrs. Rosa B. Fuller, preceptress, Howe Bible Institute, Memphis, Tenn. Mrs. Imo Gale Millhuff, Editorial office, Chicago, Ill.

Jan. 30. — Miss Evelina O. Werden, teacher in Spelman Seminary, Atlanta, Ga.

Feb. 1. — Miss Anna Knop, missionary among Germans, Chicago Ill.

Feb. 5. — Miss Sabina Erickson, missionary among Scandinavians, Los Angeles, Cal. Miss Ella Varian, field worker among Negroes, Vicksburg, Miss. Miss Lydia Huber, missionary, San Juan, Porto Rico. Lucius Aitsan Kiowa, pastor, Saddle Mountain, Okla.

Feb. 6. — Miss Ethel Ryan, missionary among Italians, Hartford, Conn.

Missionaries whose names do not appear on their birthdays should notify the Editorial office, 2969 Vernon Ave., Chicago.

Missionary Exercises

HOME MISSION PAGEANT. The ten beautiful episodes of this Pageant follow the broad lines of all Home Mission study this year, presenting scenes from Alaska to Cuba. 15 cents.

THE IMMIGRANT GATEWAY. The representation of the entrance of immigrants into the United States, and the examination conducted by officials of Immigration service to determine their fitness to enter. 25 cents.

OUR IMMIGRANTS AT ELLIS ISLAND. A simplified presentation of the Ellis Island demonstration. 10 cents.

THE GATE OPENED OR CLOSED. A missionary exercise for young men and women on the subject of Immigration. 5 cents.

UNCLE SAM'S FOUNDLINGS. A little exercise designated to give a general impression of the relation of Home Missions to the education of the exceptional populations. For the children. 5 cents.

THANKSGIVING ANN. That bright little story on tithing has been dramatized and will make your meeting on giving more impressive. 5 cents.

THE AMERICAN GIRL'S OPPORTUNITY. A Home Mission exercise for young ladies. 5 cents.

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New Auxiliaries

North Dakota — Sawyer; Guthrie.

New State Directors

Nebraska — Mrs. R. G. Davidson, Lincoln.

New Associational Directors

Illinois — Bloomfield Asso., Mrs. A. L. Shoemaker, Paris; Swedish Churches, Miss Alma Wallin, Chicago.

Indiana — Judson Asso., Miss Fern Hendrix, Flora.

Massachusetts — Wachusetts Asso., Mrs. W. P. Bowers, Clinton; Framingham Asso., Mrs. Chester H. Howe, Framingham.

Michigan — Jackson Asso., Mrs. B. M. Byrne, Jackson.

New Hampshire — Milford Asso., Mrs. J. R. Lewis, Salem; Portsmouth Asso., Mrs. H. F. Cauthorne, Exeter.

New York — (E) Dutchess Asso. (Y. W. & Ch.), Mrs. C. B. Welton, Netherwood; Hudson River Central Asso. (Y. W. & Ch.), Mrs. O. D. Hardensbergh, Middletown; Saratoga Asso. (Y. W. & Ch.), Miss Hazel Eede, Ballston Spa; (W) — Buffalo Asso. (Y. W. & Ch.), Miss Hazel Starr, Buffalo; Steuben Asso., Miss Estelle Crosby, Dundee.

Pennsylvania — Philadelphia Asso. (Y. W. & Ch.), Miss Jane Breining, W. Philadelphia; Delaware Asso. (Y. W. & Ch.), Mrs. M. C. Burt, Chester; Oil Creek Asso. (Y. W. & Ch.), Mrs. Lyall Thomas, Corry.

South Dakota — Rosebud Asso., Mrs. A. R. Button, Burke.

Wisconsin — Lake Superior Asso., Mrs. D. B. Cheney, Superior; Milwaukee Asso., Mrs. Jennie L. Tifft, Wauwatosa.

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Wants of Missionaries

CITY MISSIONS

Miss Carolyn Rice, 336 Loma Drive, Los Angeles, Cal. — Organ for mission chapel.

Miss Mary Hyndman, Aiken Institute, Morgan and Monroe Sts., Chicago, Ill. — Clothing, canned fruit, vegetables, writing desk, sewing machine.

CUBANS

Miss Alice McCarthy, Manzanillo, Oriente, Cuba — Kindergarten outfit.

GERMANS

Miss Martha Troeck, Ellis Island, Landing Place, N. Y. — Clothing for men, women and children, dolls and toys.

Miss Anna Knop, 1049 Marquette Road, Chicago, Ill. — Basted aprons for girls and women.

INDIANS

Miss Ida Wofflard, Lodge Grass, Mont. — A movable blackboard, 3 x 4 feet.

Miss Frances Shaw, Wyola, Mont. — 6 third year readers.

Miss Lillie R. Corwin, Stewart, Nev. — Sunday school papers.

ITALIANS

Miss Ethel Downsbrough, 3342 N. 16th St., Philadelphia, Pa. — Outing flannel, kindergarten tables and chairs, magic lantern, phonograph records, dolls for Christmas.

Miss Alice M. Jamison, 276 Sackett St., Brooklyn, N. Y. — Gingham for aprons, flannel for underskirts, patches for quilts, black and white thread No. 50, scissors, thimbles and yarn.

Miss Jennie Petter, Milford, Mass. — Tools for carpentry work.

Miss Mary Nicholas, 60 Vandewater St., Providence, R. I. — Remington or Underwood typewriter.

MEXICANS

Miss Elvira Cavazos, International School, Monterrey, Mex. — Pictures for children.

MILL AND MINERS

Miss Elizabeth Carr, Box 213, Oak Hill, W. Va. — Barrel or box of children's second hand clothing.

The Misses Matthews, Box 154, Walsenburg, Colo. — Separate small copies of the Gospels, in English or Spanish.

Miss Myrtie Rayner, Carneyville, Wyo. — Hektograph or duplicator, kindergarten material.

NEGROES

Mrs. Henrietta Evans, Waters Normal Institute, Winton, N. C. — Sheets, pilow cases, and comforts.

Miss Charlotte Murray, Shaw University, Raleigh, N. C. — Clock for dining hall, material for sash curtains, material for wash dresses, shirt waists or aprons, to be made in sewing classes.

Miss C. M. Grover, Spelman Seminary, Atlanta, Ga. — Clothing, large size shoes, works of Louisa M. Alcott.

Miss Florence Walter, National Training School for Women and Girls, Washington, D. C. — Games for students, Sunday school papers, and other literature for "silent hour."

Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Table linen for teachers' dining room, pins, needles, cotton No. 60 and 70 and scissors.

Mrs. L. L. Brown, Americus Institute, Americus, Ga. — Books for library, clothing.

Mrs. Maria C. Kenny, Roger Williams University, Nashville, Tenn. — Single sheets, spreads, blankets, towels, quilt pieces or supplies for the school.

Miss Olive A. Warren, Benedict College, Columbia, S. C. — Twenty-five yards, ecru material for curtains for girls' study hall, a victrola, Bible maps, good, wholesome books for girls.

Mrs. Nellie L. Bishop, 11 E St., Chattanooga ,Tenn. — Gingham aprons for women, remnants, stamped pieces for embroidery, coarse print Bibles.

Miss Ida L. Garnett, Western College, Macon, Mo. — Table cloths, comforts and blankets.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark. — Sheets, pillow cases, towels, thimbles, scissors, gingham for aprons, thread.

Mrs. Annie Read, Tidewater Institute, Cheriton, W. Va. — Sheets and pillow cases.

Miss Laura Zollers, Hartshorn Memorial College, Richmond, Va.—Magic Lantern.

Miss Florence Burnett, 612 Gay St., Nashville, Tenn. — Clothing for men, women and children.

Miss Christine Bossen, Mather School, Beaufort, S. C. — Thread, calico, gingham, knives, forks, soup or dessert spoons, barrels of clothing, comforts, bath towels.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Clothing for women and children.

Miss Anna Pederson, James City, N. C. — Sunday school papers, patchwork, clothing for children, wall blackboard, organ.

SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan. — Typewriter.



JANUARY.	The Churches of Non-Christian Lands — Their Heroic Past.
FEBRUARY.	The Churches of Non-Christian Lands — Their Hopeful Future.
MARCH.	Some Builders of the King's Highway.
APRIL.	Notable Baptists of Asia and Africa.
MAY.	Discovering Needs.
JUNE.	Training Workers.
JULY.	The Northern Baptist Convention.
AUGUST.	Missionary Snapshots.
SEPTEMBER.	State Missions.
OCTOBER.	Home Missions (topic to be announced).
NOVEMBER.	Home Missions (topic to be announced).
DECEMBER.	Home Missions (topic to be announced).

FEBRUARY TOPIC

THE CHURCHES OF NON-CHRISTIAN LANDS: THEIR HOPEFUL FUTURE

The following suggestions are based upon the new text book, "Rising Churches in non-Christian Lands," by Arthur J. Brown, which may be obtained from the Department of Missionary Education, 23 East 26th St., New York, N. Y., or from the American Baptist Publication Society, for 60 cents cloth, 40 cents paper, postpaid.

Four supposed travelers should take their places on the platform with the leader. It might be well to have the one taking the part of the native there also at the beginning, especially if dressed in costume. The costume, however, is not necessary.

Several others should be appointed in advance to take part, being seated in the audience; one asks a question and the other two give incidents as though the speaker's remarks had caused them to be recalled.

Several good speakers should be asked to lead in the discussion from the floor. It will add to the success of the program if these persons talk over their assignments before the meeting.

The leader, who has kept the length of the program in mind, should close the discussion at the right point, leaving time to give the last thoughts in a few clear cut sentences.

SELF-SUPPORT

First traveler — One of the fundamentals in the life of a young Church, pp. 127–139.

The audience is given permission to ask questions, and one previously selected to do so, asks, "Shall we erect expensive churches in the mission field?"

Traveler answers, pp. 132, 133.

Another member of the audience, also with instructions as to his part, says, "I have recently read that some of our missions are beginning to be self-supporting," and gives some items on pp. 140, 141.

Still another gives the account of the Kamerun offering, and begins by saying, "I was much interested in a unique offering in one of the churches," p. 141.

SELF-PROPAGATION

Second traveler — why self-propagation is another fundamental, pp. 144, 145, 146.

Third traveler — Gives two instances of work along this line, which came under his observation, pp. 147, 148.

SOCIAL SERVICE

Fourth traveler — A new but essential duty of the church, pp. 161, 162.

First traveler — The change in attitude and what have missionaries done in this direction, pp. 155, 156, 157.

Second traveler — The native church is being led to see what such work means, pp. 164, 165, 166.

SELF-GOVERNMENT

A native is introduced who gives reasons for native churches becoming self-governing, pp. 173, 174.

Discussion: Pp. 169, 170, 171, 172.

Leader — How can Churches be helped to become "four-armed"? Pp. 179, 180.

Helps for Carrying Out the February Program

Suggestions for the Travelers

First Traveler — Self-support is fundamental to a living church. We must not pauperize the people we go to convert, but teach them self-respect. A church wholly supported by foreign money is built on quicksand. Our duty is to start Christianity in Asia, not maintain it indefinitely. The spirit of self-help is as vital to character abroad as at home. The principle is that while the foreign missionary will be supported by America, the native workers must be supported by the native churches. The work must be rooted in native soil as soon as possible, that it may become self-supporting.

Expensive churches should not be erected, as the natives regard them as the foreigner's church. Better a simple structure that is their own.

Out of small wages, Christians in the foreign fields gave $7,085,000 for Christian effort in 1913.

Of 1152 salaried evangelists and teachers in one mission 94 per cent are supported by native members.

Second Traveler — Self-propagation is necessary if the world is to be evangelized. Native workers must be the main dependence for spreading Christianity in a non-Christian land. He can live on less, knows his people, has more influence. New missionaries are needed, but native evangelists must be developed. A church that does not grow from within will die. Real growth cannot be stuck on from the outside.

Third Traveler — During a Bible training class in one city, the men were asked to pledge definite time for house to house work for Christ. Enough days of preaching were pledged to equal the work of one man for nine years. One church agreed to strive to take the gospel to every house within a year. One evening was given to the subject of personal work, and 2700 days of preaching were promised. Some Christians who could not control their time pledged a half month's salary. An ox-load of 4000 copies of Mark's Gospel was sent in during the class, and in less than half an hour all were purchased by the Christians to give to such as promised to read it.

Fourth Traveler — Social vision is a new duty of the church. John E. Clough found he could make no headway among the filthy carrion-eating pariahs unless he changed the whole structure of their village life. The gospel is as truly represented in schools for the blind and homes for child widows as in evangelistic work. Christian social settlement work on a large scale is an important part of our work.

Second Traveler — The native church is coming to see what such social work means, in hospitals, schools for deaf mutes and insane asylums. The Christian spirit shown by helping the crippled and sick impresses whole communities.

First Traveler — Missionaries have changed their attitude also. A few years ago even medical missions were questioned by some as a part of the missionary work. Now a change has come. Education, social service of all kinds, industrial education, are seen to be a part of the uplifting work of Christianity in non-Christian lands.

Self-government is a right of the native churches, and they must be fitted for it. It is necessary in order to develop native initiative and independence. India, China, Japan, Africa, should have native Christian churches, self-governing as our churches are in this country.

The churches can be helped to become "four armed" by teaching right standards of self-propagation, self-support, social service and self-government. By providing training institutions, from which shall come the native preachers, teachers, evangelists, lay leaders. The home churches must help by supplying teachers at present for the numerous schools in foreign mission fields.

(With this page, and illustrations gathered from this issue, an interesting program can be made up. Be sure to have a goodly number of "Items from the Field" — always in place.)

Department of Missionary Education

Conducted by Secretary John M. Moore, D.D.

Missionary Programs

We discuss this month the fourth point in the "Ten Point Standard." This is one of the most familiar methods of missionary education. Missionary programs are of three kinds: good, bad, and indifferent. Stupid missionary meetings in part account for the wrong notion which many people have about missions as a dry, uninteresting subject. An uninteresting missionary program may have been all right in "the times of ignorance that God winked at." But it will not do for these times of enlightenment. Such wonderful things are being accomplished through home and foreign missions today and the material for good missionary meetings is so abundant that there is no excuse for a poor missionary meeting.

Failure is usually due to lack of preparation. A good missionary meeting does not "happen." In order to insure the right kind of preparation form a mission study class and make it responsible for a series of program meetings through which in a bright, fresh way it shall bring to the larger company the results of the more careful study and discussions of the class.

The best program is always the one into which there is put a large measure of originality. A class which studied "Following the Sunrise," the Centennial History of Baptist Foreign Missions, gave as the results of its study a popular program under the subject "A Centennial Tour." The class itself appeared as members of a personally conducted party who had just completed a tour of our mission fields. The leader of the class as "conductor" introduced the members of his party, to each of whom was given three minutes in which to speak of the thing that interested him most. By previous arrangement different members were assigned to different countries.

Another class studying "Immigration" gave a delightful program in which each member of the class impersonated an immigrant, telling why he or she came to America and the impression made upon him by the new country, ten different nationalities being represented.

Monthly programs for church prayer meetings appear regularly in MISSIONS, long enough in advance to give full time for preparation. They follow the period plan, the autumn being given to state and home missions, the period from January 1st to Easter to foreign missions, and from Easter to Children's Day to the work of the Publication Society. For the home and foreign periods these programs are based upon the current text books of the year in order to help link the mission study class to the program work. Other programs appear in MISSIONS, the material for which is found in the magazine itself.

When in doubt or when in need of help write the Department of Missionary Education, 23 E. 26 St., New York City.

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"Sunday Schools Around the World"

HOW TO USE THE FOREIGN MISSIONARY LESSONS AND CHARTS

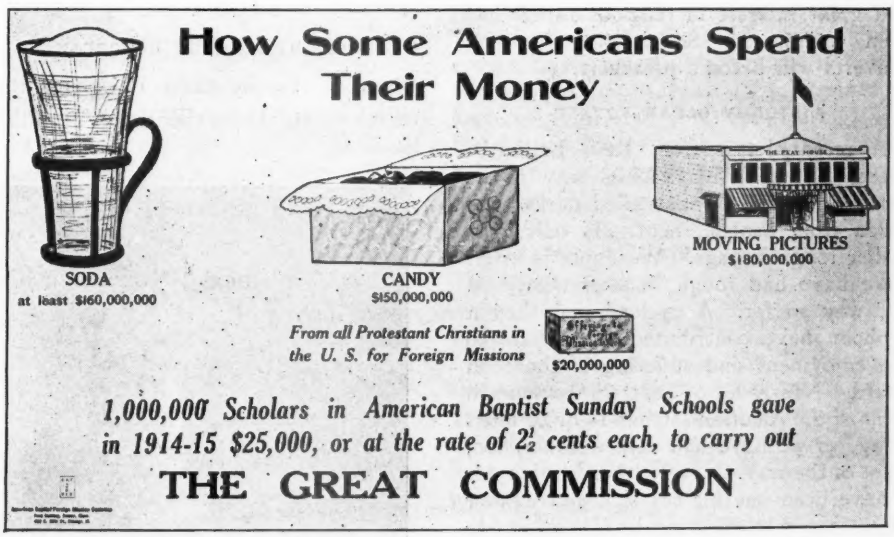
The Sunday School Co-operating Committee of the American Baptist Foreign Mission Societies issues this year a series of missionary story lessons entitled, "*SUNDAY SCHOOLS AROUND THE WORLD.*"

The period set apart for the study of foreign missions in the Sunday school extends from January through Easter Sunday. The general plan includes a series of colored charts, graded lesson stories, an Easter concert program and collection envelopes and boxes. The plan requires little time and no change of exercise in the Sunday school. The charts on which the lessons are based should be hung in the Sunday school room, a new

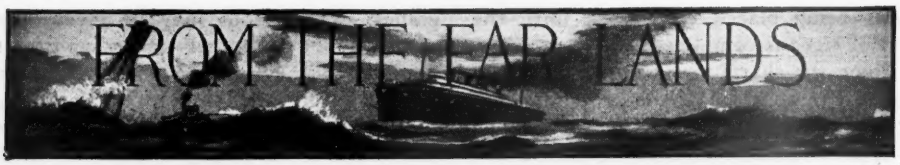
chart being placed each week until the row of eight is complete. The lessons describing the charts may be given verbatim or may be adapted by the superintendent or well-qualified teacher in the school. A spoken message is generally more forceful than one which is read or memorized.

There are three grades of lessons: primary, intermediate and senior. If the entire school meets in one room the grade may be chosen which is best adapted to the average age. If the school is graded extra sets of charts may be required. (These may be had at 25 cents a set.) The collection boxes and envelopes are an essential part of the plan. Any school taking the lessons and using the envelopes for eight weeks is entitled to the free set of charts and lessons. Boxes are furnished for the Primary department. The envelopes serve for Intermediate and Senior grades. The lessons may be given consecutively for eight weeks preceding Easter Sunday or they may begin in January and be given twice a month, continuing until Easter. The interest in ether case culminates in the Easter concert, at which time the offerings are brought in and a special offering is taken for foreign missions.

The charts and lessons are ready and will be sent to any Sunday school that will comply with these conditions. The success of last year's plans gives us great hope that the schools enlisted will renew their interest this year and that many more may decide to adopt our Sunday School Missionary Course. Write to Dr. John M. Moore, 23 E. 26th St., New York, or to headquarters of the Foreign Mission Society, Ford Building, Boston, or 450 E. 30th St., Chicago.



THIS IS ONE OF THE CHARTS. SEE ANOTHER ON THE BACK COVER OF THIS ISSUE OF "MISSIONS"



PRACTICAL WORK OF THE JARO INDUSTRIAL SCHOOL

The members of the building classes of the Jaro Industrial School have carried on five pieces of construction work during their last vacation which show the practical value of the work they are learning to do. They built a missionary rest cottage, the Pavia Baptist Church, the Bible school recitation room and sleeping porch, a new concrete kitchen attached to the principal's house, and a wooden bungalow for Mr. Earle and family. Besides this they did the electric wiring for the new Dunwoody Dormitory. Twenty-eight of the boys have been baptized so far this year and great interest in religious things has been manifested. Several of the new converts will become preachers.

A STORMY OCEAN VOYAGE

A recent letter from Rev. Leslie B. Moss, who with Mrs. Moss was in the party of twelve Baptist missionaries who sailed from Seattle, Sept. 21, tells of a rather rough voyage. We quote in part: "We have had rough weather nearly all the way so far. A cyclone and then a typhoon have contributed their share to the enjoyment and suffering of those on board. Nearly all of Sept. 29 we were in sight of the Aleutian Islands 15 or 20 miles away, so we have had cold weather, too, most of the way. . . . Neither Marion nor I have been one bit sea sick and neither of us has missed a meal. Therefore we claim to be good sailors. . . . There are with us on the boat also eight Canadian Presbyterian missionaries. Last Sunday we had a very fine service on deck at which Rev. E. Bullard presided and spoke. In the midst of the service a wave washed part of the deck, reminding us of the insecurity of our position. . . . During the cyclone there came a huge wave which came near carrying Miss Bullard overboard. During the typhoon — or what we had of it — another wave nearly carried off one of the other ladies on board. She too is suffering from black and blue spots but not otherwise. . . . As you know the officers and crew of this ship are all Japanese. So I am receiving my first lessons in Oriental customs. Apparently one cannot hurry one of these eastern people. In his own sweet time will come some sort of an answer to your request. The other day I asked for Edam cheese at lunch. Result — peanuts and tea. . . . We are now within sight of Japan and are passing many fishing boats. We will get in early tomorrow morning. We have seen quite a number of whales on this trip — the last ones just this morning."

A CLAN FIGHT AND THE EUROPEAN WAR

Rev. C. E. Bousfield of Changning, South China, recently spent a week in the



REV. J. C. ROBBINS, NEWLY APPOINTED FOREIGN SECRETARY OF THE A. B. F. M. S.

eastern part of his field. "In one place," he writes, "a whole family of one of my patients want to become Christians. At Shanking where they are having a clan fight and the preacher has gone home on account of tuberculosis I expected to find a discouraging outlook. The market there is almost broken up, but the church is not. They seemed more dead in earnest than I have ever known them. There are among them a fine lot of young men who are having a good education. But that clan fight —it has only gone on because we have an incompetent magistrate. He is the first we have had here who has not been able to keep the best of order. I have talked a lot about it and all assent to what I say, but I often get in reply the question,"What about the war in Europe?" Honestly, I believe there would never have been that fight at Shanking if there never had been the fight in Europe. That has made them think fighting is not the disgraceful, uncivilized proceeding we made them think it was.

PROPERTY NOT TRANSFERRED

In the September number of MISSIONS a statement was made regarding the transfer of some of the property of the Basel Mission in Kiangsi Province, South China, to our mission at Changning. It was stated that the Basel Mission were obliged to give up their work on this field on account of financial stringency due to the war. We have recently learned that this transfer was planned before the war broke out and seemed advisable not so much for financial reasons as for want of men. We are glad to make this correction and regret that a wrong impression was given.

FAMILY TOURING

Rev. F. C. Briggs, of Himeji, has found that he can make his touring among the people of his region more effective, economical and pleasant if he rents a little house for a week or two in some outstation and sets up a simple Japanese home. Here he can have quiet meetings and receive inquirers and guests. This has proved so much more satisfactory to evangelists and people than the old way of holding one or two meetings in a place, making the hotel the headquarters and then going on to another. He and Mrs. Briggs are now planning their country work largely on this line, less frequent but longer visits with more intimate and intensive work. Mrs. Briggs gets breakfast but dinner and supper is sent in from a Japanese restaurant, so they are both free for meetings, calling or entertaining, and the ten days nets more in friendships than a year of the briefer visits. The home touch which the wife brings is an essential in this plan; going alone for the same length of time and working with the evangelist does not yield the results.

GOOD RECORD OF DUNCAN ACADEMY ALUMNI

An alumnus of Duncan Baptist Academy, Tokyo (Class of 1910), was recently graduated from one of the government higher schools. He took the English Law Course and stood seventh in a class of sixty-nine. Another alumnus, who took the course in technology, was one of the very few who received prizes for excellent records in attendance during the three years of the course. Still a third, Mr. Sakata, received the degree of *Bungakushi* (B.A.) from the Imperial University, Tokyo, last July. He was graduated with honors, his thesis being adjudged the best handed in by any member of his class. Mr. Sakata is joining the faculty of Duncan Academy for the coming year and will also teach in the Theological Seminary.

FOUR QUOTABLE ITEMS

On Negros Island in the Philippines there are 60 regular places where the gospel is preached at regular times. There are 30 organized churches, 15 of which have church buildings and 15 meet in private houses.

The Woman's Missionary Society of Southern Methodism has approximately 10,000 auxiliaries. These are in about 7,000 churches.

A portion of the Scriptures has now been translated into the language of the Milos people of Southern China, who never before had a written language.

There are now more than five hundred medical missionaries in China, and the various churches at work in that field have 230 hospitals.

A Correction

In the November number of MISSIONS announcement was made of the birth of a daughter to Dr. and Mrs. Robert Harper of Burma. This was an error which probably arose through the confusion of Robert Harper with Robert Taylor. The little daughter, Barbara M., came to the home of Rev. and Mrs. W. R. Taylor of West China.

There was also a mix up over the names Vellore and Nellore in India. Dr. Scudder is at Vellore, and not at Nellore, which is about 125 miles distant to the northeast. Nellore is near the sea coast, has about 30,000 population, chiefly Telugus, and we have had a mission there since 1840. Dr. David Downie has labored there for 42 years. The Baptists have no mission at Vellore, but will have part in the proposed Union Medical College for Women in that city, not in Nellore, where we have a hospital, however, and need trained nurses. Now we shall be able to separate Vellore and Nellore geographically, while keeping an interest in both. A letter makes a large difference sometimes.

ITEMS FROM EVERYWHERE

A letter from Mrs. W. F. Armstrong of Rangoon, Burma, tells of two young men who came to their Union Hall School in 1913. One of the young men was a Tamil Hindu and the other a Mohammedan. "Both asked for admission that they might study the Bible and go out to preach the gospel. Both took their places in the ordinary school classes and both had special Bible instruction in the evenings; both were baptized after their coming. They lived on the school compound, studied and worked together, using all their spare time for evengelistic work in the city and ready to help in all Christian work that needed them. In September, 1914, the Mohammedan, Vizia Singh, completed a year of diligent study and came saying the lucrative post he had given up in order to study had been offered to him again, he wanted to return to his work and read the Bible to the other employees in the establishment, preaching to them in the evenings; so we let him go. I copy part of a letter received from him:

"'Myingyan (Upper Burma), Feb. 21, 1915. I am preaching every Sunday in the bazaar or railway station or river shore. Every caste of people are coming in the Mandelay mail steamer, the captain is a very good man, he invited me to preach on the mail steamer and give tracts to all the people. Obediently yours, Vizia Singh.'

"He supports himself entirely and takes no money from the mission. His work is a free-will offering to the Lord.

"The Tamil, Lethana Solomon graduates in March, 1915, from our school and is ready to go out in the same way and serve as the Lord shall direct his path."

Rev. Joseph Clark of Ikoko has recently forwarded two interesting curios for the museum of the Foreign Mission Society. One is a large silver medal about two and one-half inches in diameter, formerly worn by Congo chiefs under the Congo Independent State. The other is a metal tag worn by state messengers under the same government. Similar medals and tags are now issued by the Congo Belge. Mr. Clark has also sent us his recently completed translation of the Gospel of Luke in Lontombe. He is now working on the Gospel of Matthew.

During the past year 97 students were enrolled in the middle department of Duncan Academy and 8 in the college department; 30 boys have resided in the dormitory; 40 out of the total student body are professing Christians. Several others are engaged in studying Christian teachings with the desire of becoming followers of Christ. During the year 13 boys and a teacher were baptized. Out of the 17 members of this year's graduating class 10 are members of churches, while 2 of the remaining 7 wish to receive baptism.

On the Kohima district, Assam, the missionary in charge is trying the effect of letting two evangelists go out and work together. Among a primitive and superstitious people it is no easy matter for a timid evangelist of very limited Christian experience to go about his work alone with little if any encouragement from without. But going two by two they can help and encourage each other in many ways and are much more successful in reaching the people with the gospel.

In Rev. A. L. Bain's district of Lukunga, Congo Belge, 38 have been added to the church by baptism during the year, and there are 54 in inquirers' classes.

The church at Kobe is one of the strongest of our denomination in Japan. During the past year there were 16 additions to the church by baptism and the finances both for church expenses and for benevolences are in good condition. There is a fine company of young business men who take a true interest in the life of the church and work harmoniously together.

Rev. John Firth of North Lakhimpore, Assam, writes of a Bible class for workers held in September at which 64 men were enrolled. Mr. Firth feels that this is most valuable work, as it is greatly needed and is much appreciated by the men.

Rev. H. E. Dudley of Meiktila, Burma, is rejoicing over the fine building the government has given him rent free for the use of the school at Thazi Junction. The plant cost Rs. 79,000, there being two brick buildings, one for a dormitory and teachers' quarters, the other for class and assembly rooms. Mr. Dudley is teaching the English at this school to save the cost of another teacher, and as he is also doing some teaching at the station school at Meiktila he is kept pretty busy.

At a small mining town, one of the outstations of Morioka, there is a man who has for several years been carefully reading the Bible. He has read the New Testament through three times and is now at work on the Old Testament. At present he has a class of six other men who are reading the Bible together. Rev. F. W. Steadman writes that when he visited the town recently, they arranged for a meeting in the village schoolhouse and a most attentive company listened to all he had to say to them. Among the men present were the principal and one teacher of the school, the manager and other officials o the mines.

In one of the villages on his field Rev. F. Kurtz of Madira, South India, found a large school taught by a Brahman who had never been in touch with Christians, and who was therefore very reticent and haughty. He took no interest in the books the missionary had to show, but two of the boys, more curious than the rest, slipped after Mr. Kurtz and bought two gospels. About a month later the school was again visited and this time the teacher consented to look over the books. None of the Scripture portions attracted him but a Sanskrit pamphlet which exhibited the absurdity of caste caught his eye and he bought it. A number of the boys then asked permission to go home for money with which to buy books and to these Mr. Kurtz sold ten gospels besides distributing many tracts. If the missionary had not succeeded in selling the teacher the book on caste he would not have had a chance to sell any of the gospels.

Rev. J. L. Dearing, D.D., writes an encouraging report of the work of the English Evening School in Yokohama and the Business Men's Dormitory, both of which are under his charge. At the former they have an enrollment of about 150. The students in this school pay for their tuition, and for the year ending March, 1915, the receipts were but little lower than the expenses. It is hoped this year to make the balance even. The Business Men's Dormitory has also had an encouraging year and is proving its value to the community. For this institution the receipts for the year were a little greater than the expenses, so that it may fairly be said to be self-supporting. Dr. Dearing says that in the four years during which the dormitory has been conducted not a single yen has been lost through the failure of any one to pay his bills.

The Tokyo Central Tabernacle was ready for occupancy in October, and gives the church a home and equipment by many considered the most complete of any mission in Japan.

Rev. H. Andru, one of our workers in France writes that the churches at Brest and Paris are prospering in spite of the war. The chapel in the latter place is full every Sunday and new converts were baptized recently. Nothing has yet been heard of the second son of Rev. Ph. Vincent and it is feared that he has been killed. Mr. Andru's own son is at the front, in Champaign, with other members of our Baptist churches.

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Missionary Record

ARRIVED 1915

Rev. J. O. Gotaas and Mrs. Gotaas from Matadi, Congo Belge, at New York, November 15.

SAILED 1915

From New York, for Tshumbiri, Congo Belge, November 6, Rev. L. Foster Wood. From Seattle, November 12: Rev. and Mrs. Axling for Japan and Rev. J. P. Speicher for China.

MARRIED 1915

Rev A. V. Marsh of Ikoko, Congo Belge, Africa, to Miss Mabel Church, in London, October 28.

BORN 1915

To Rev. and Mrs. M. L. Streeter, Tavoy, Burma, September 30, a daughter.

DIED 1915

Rev. Truman Johnson, M.D., of Loikaw, Burma, at Loikaw, October 1. Mrs. Edgar T. Shields of Yachowfu, West China, in Philadelphia, November 12.



From the Home Mission Schools

VIRGINIA UNION UNIVERSITY

This school, which has just completed fifty years from the founding of the schools out of which it grew, opened wi.h enlarged faculty, increased accommodations, and its largest first term enrollment with one exception. Huntley Hall was completed externally, and internally up to the fourth story, two years ago. This summer the fourth floor is being finished at an expense of $2,500, $500 of which remains to be raised. It is a beautiful stone building planned so as to utilize every foot of space and to get the largest resu'ts from the amount of money at our command. The University cooperates this year with the Negro Welfare League of Richmond in employing a trained worker, Mr. W. N. Colson, who gives half his time to work for the welfare of the colored people of the city and the other half to giving instruction at the University along the line of social betterment, with special reference to the conditions of the colored people. It is believed that this work will be exceedingly practical for the city and helpful to our students. Another addition to the faculty is Prof. M. P. Robinson who will have charge of work in teacher training and physical training. About $800 is still to be raised on the salary of these two professors. Mr. Charles E. Hadley, of Maine, son of the missionary to India, becomes professor of science and will contribute largely to the school in other directions. The enrollment will reach nearly 300, of whom about 100 look forward to the Christian ministry. — *President George R. Hovey.*

INTERESTING ITEM FROM SPELMAN

President Lucy Hale Tapley furnishes this good news: Cotton is selling and times are better in the South. We feel it already, although it is still too early to say much about financial outlook. Our total registration is close to 700. We have 373 boarders now on the campus, considerably more than our total registration of boarders last year. You will rejoice with us in the fact that eleven of our boarding students have already accepted Christ as their Saviour. Only a few, five or six, boarders are now not professing Christians. This is quite remarkable so early in the year, but our work for them is only just begun. I sometimes feel that the most important part of our religious work here is training the professing Christians to live Christian lives. I count that part of our work fully as important as the educational work. Each needs the other in order to develop the race. Yes indeed, training professing Christians to live Christian lives is the difficult task for church and school.

OUR SCHOOL AT RIO PIEDRAS

Principal P. D. Woods writes: The school year of the Grace Conaway Institute opened on Sept. 20th when the Insular University, where our young men do their academic work, took up its work anew. Our own student body is composed of four pastors and nine other young men who are looking forward to Christian work. Besides these fifteen University students are also rooming in our building. Year by year the number of Christian students and those who are sympathizing with evangelical ideals grows larger and the outlook becomes correspondingly brighter. Our hope is that this group of Christian students may exert an ever widening influence for the things which are positively Christian.

BENEDICT COLLEGE

President B. W. Valentine reports that all departments are hard at work, and dormitories and class rooms are crowded to their limit with about 600 students. Students have come from various states but chiefly from South Carolina. The college department is larger than ever.

It is especially noticeable that there are more students in the higher classes and that they have come much better prepared than hitherto. Most of the students are professing Christians and one could not be on the campus long without realizing that Benedict College is more than a secular school. The Christian organizations, such as the Y.M.C.A., the Y.W.C.A., the Sunday school and the mid week prayer meetings, are real factors in the institution. Great interest is shown in these Christian activities and the new year promises to be one of spiritual growth and development.

COMMUNITY HELPFULNESS

Practical social service work for the colored people of Atlanta, Ga., is now well organized in the "Neighborhood Union House" opened this fall by Mrs. Hope, wife of President Hope of Morehouse College. Spelman Seminary is helping by providing for five classes weekly in sewing and cooking, and one class for the study of the Bible. Mrs. Hope has organized the mothers on various lines for work within the home and for neighborhood work to secure better environment, conditions and protection for the home. She has already won the confidence of her people by her enthusiasm, persistence, tact and wisdom, and they are gladly following her leadership.

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Field News

A VETERAN HOME MISSIONARY

Rev. W. T. Green, of Los Angeles, Calif., died October 15th, in the 84th year of his age. He had spent over 60 years in the ministry, in Kentucky, Illinois, California, and in Mexico, where he labored for about 29 years. He was the first appointee of the American Baptist Home Mission Society to the City of Mexico. He was a man of beautiful spirit, and highly esteemed by all who knew him. Mrs. Green survives him, her residence being in Los Angeles.

HUNGARIANS IN NEW BRUNSWICK

The Hungarian Mission in the city of New Brunswick, New Jersey, is flourishing beyond the expectation of its most sanguine friends; 27 baptisms have occurred, and 10 persons have since applied for membership in the First Baptist Church. Seventy dollars have been contributed for missionary benevolence. This amount will be divided between the State Convention and the American Baptist Home Mission Society, which has aided generously in supporting the work.

A PROSPEROUS TRIBE

The Navahoes are today the most prosperous Indians in America. Their vast reserve offers ample pasturage for their sheep and ponies; and though their flocks are a scrub lot, yielding a little more than fifty to seventy cents a head in wool on the average, still it costs nothing to keep sheep and goats. Both furnish a supply of meat. The hides fetch ready money, so do the wool and blankets. And the Navahoes are the finest silversmiths in America. Formerly they obtained their supply of raw silver bullion from the Spaniards, but today they melt and hammer down United States currency into butterfly brooches and snake bracelets and leather belts, with the fifty-cent coins changed into flower blossoms with a turquoise center. Ten cent pieces and quarters are transformed into necklaces of silver beads or buttons for shirts and moccasins. — *Travel.*

WHAT ONE WOMAN CAN DO

Mrs. D. W. Perkins of Tampa, Florida, formerly Miss Blanche M. Armwood of Spelman Seminary, is doing a special work that is rapidly spreading over the southern states. She is a leader in up-to-date domestic science instruction. The Tampa Gas Co., the Colored Ministers' Alliance, the school board, and Mrs. Perkins joined in an effort to make the women of the Negro race more efficient in the culinary art. They started a school in Tampa. The work of Mrs. Perkins attracted much attention; it was inspected by officials of the United Gas Fraternity of Philadelphia, who voted it highly satisfactory, and the outcome is that all the gas companies of the south have decided to follow her plan, and her course in cooking is being introduced in other schools. Mrs. Perkins also makes addresses along this line, and is successful in securing valuable equipment for schools taking up this work.

A YEAR'S WORK AT GRAND LIGNE

There have been employed 24 missionaries, teachers, colporters and Bible women. Their combined labors would equal that of one man for 23 years and 5 months. They have preached 1,260 sermons to congregations aggregating 58,287 persons; conducted 742 prayer meetings with an attendance aggregating 14,997. The Sunday schools had an aggregate attendance of 21,309 scholars. Almost all of the missionaries are actively engaged in Sunday school work; 1,521 copies of the Bible or portions of it, and 15,198 or 45,594 pages of religious literature have been distributed by them; they have also entered 4,193 houses to offer the Word of God, have visited 3,145 Catholic and 5,205 Protestant homes, held 8,595 prolonged religious conversations on personal religion; they have also read to Roman Catholics 4,022 chapters from the Holy Scriptures.

WHERE THE WAR IS FELT

Pastor St. James of St. Paul's Church, Grand Ligne Mission, is a busy man. His work is bi-lingual. His church is composed of 63 English and 24 French-speaking people, calling for a duplication of the usual services of the week, and also the preparation of sermons in both languages. Through the summer months in addition to regular Sunday services he conducts meetings in the open air. This church has felt severely the financial depression and war conditions. Of the little congregation no less than 36 have enlisted for service, among them the son and daughter of the missionary. Three of them have been wounded, of these one is at present lying in a hospital, paralyzed from his wound. Among the enlisted is the superintendent of the Sunday school, and three consecutive presidents of the B. Y. P. U. who have resigned their positions in response to the call of their country. Twelve persons have been baptized through the year.

NOTES

Rev. D. L. Schultz, Labor Evangelist, has been working in Brockton, Mass., holding services in churches, in the Douglas Shoe Factory, and elsewhere. He has spoken regularly three times each day and occasionally four. The Baptist Brotherhoods of the city cooperate; and many members of neighboring Baptist churches are enjoying the privilege of hearing this well known leader. Numerous conversions are reported.

The National Negro Business League was started by Booker T. Washington in Boston fifteen years ago. It now includes 600 local leagues with a total membership of more than 40,000.

The Colorado State Convention report 1800 baptisms this year and a net increase of ten per cent in the churches.

Fort Morgan, Colorado, has a pastor's class for Russian boys in which they are taught the Bible and English at the same time. It has been meeting each week on Tuesday. Rev. E. M. Wilson is the pastor.

Rev. Frank Gray, who organized a new church midway between Sterling and Cheyenne, Colo., in September, has organized another in that vicinity at Coleman. An old dance hall was used for the assembly and it will be purchased and made over into a church building.

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The Smelting Pot

We talk about the nation's melting pot, for there is one without doubt; but it is more than that, it is a smelting pot. The races here are not only melting together, but our civilization, also, if surcharged with a Christian spirit, will remove the dross. When the process of purification has gone far enough, we shall see the gold and the silver emerge in redeemed human beings. This living circulating medium of the Kingdom of God will have its volume largely increased when the missionary forces in this country have accomplished their important work.

The American Baptist Home Mission Society is a great factor in keeping the gospel fires burning and is helping to purify and to mint men every day. Your gifts are a part of the fuel used. The gospel of Christ is the only hope of America's safety. Send your individual gifts now, and be sure your church raises its apportionment.

C. L. W.

Interesting Traits of a Great Leader and Educator

The death of Dr. Washington since the following paragraphs by J. E. Davis were printed in *The Southern Workman*, renders them of peculiar interest:

Dr. Washington's personal work at and for Tuskegee and for his race is too well known to need rehearsal here. The main facts of his life are familiar, through his books, to all the civilized world. The little significant details of his everyday life at Tuskegee may not, however, be so well known. Early in the morning before his own breakfast, " B. T." (as he is affectionately and informally known by some of his associates) may be seen at his door mounting his grey horse for a tour of inspection of the school plant. Soon he appears where he is least expected — at some shop to see if the boys are at work on time; at some trash barrel to see what is being wasted; at the students' breakfast to see if they are using their knives and forks properly and if they are eating all they have taken on their plates. Very particular about little things is this great man; no half-burned coal or cinders can be thrown away without the matter being investigated; nothing out of repair escapes his notice. Are the potato parings too thick? He sees them. Is a student asleep in chapel? He is called to the rostrum. Are the boys standing around and gazing at the sky while they wait for the dinner bell? They are told to go to the library and get a book or paper to read. Committees are appointed for the inspection of every department of the school and every detail of the report is considered by the indefatigable principal. This ensures interest in all departments by every one in the community — wives as well as regular workers — for they never know when they will be asked to serve on a committee or what department they will be asked to report upon.

Dr. Washington is passionately fond of flowers, especially wild flowers, and likes quantities around him at all times. He loves pictures and is very much annoyed if they are not hung properly. He loves music, especially plantation melodies. He loves animals and cares for his own chickens and hogs. He is very tenderhearted and devoted to children and old people. He is impatient of delays and of explanations or excuses. The lazy or indifferent student is worse in his eyes than the one with energy enough to break a rule. Dr. Washington is beloved and revered by all his students and workers — and his word is law.

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Peace and Unity

FOR THE WEEK OF PRAYER, JANUARY 2-9, 1916

The Federal Council of the Churches of Christ in America has issued the following program for the week of Prayer, with the approval of the Evangelical Alliance, which formerly was in charge of this matter. The call and program can be obtained in quantities at fifty cents a hundred by applying to the National office of the Federal Council, 105 E. 22d St., New York.

SUNDAY, JAN. 2. Sermons on Reconciliation.
Isa. 54 : 10. Acts 10 : 36. Rom. 5 : 11. II Cor. 5 : 18-19.

MONDAY, JAN. 3. Peace: International and National.
Isa. 12. Acts 17 : 22-31. Rom. 13. I Tim. 2 : 1-8.

TUESDAY, JAN. 4. Peace through Christian Service for Jews and Gentiles, Abroad and at Home. For all Missionary Societies.
Ps. 67. Isa. 49 : 3–13. Acts 1 : 1–8. Mark 5 : 1–20; 6 : 1–6.

WEDNESDAY, JAN. 5. Unity in the Church Throughout the World.
Ps. 133. Isa. 26 : 3; 57 : 19. John 17. Eph. 4 : 1–16. I Cor. 12 : 12–27.

THURSDAY, JAN. 6. Peace by Education in Schools, Colleges and Universities.
Ps. 119 : 9–16. Prov. 3 : 1–26; 8 : 22–36. Isa. 32 : 16–17.

FRIDAY, JAN. 7. The Family and Youth; Spiritual Training.
Deut. 6 : 4–9. Ps. 34. Ps. 122. Matt. 18 : 1–14. II Tim. 3 : 14–17.

SATURDAY, JAN. 8. Peace Through Brotherhood; Reform and Social Service. To Promote Health, Labor Conditions, Purity and Temperance.
Ps. 85 : 9–13. Ps. 87. Isa. 33 : 20–24. Luke 10 : 25–37. Rom. 12–14.

SUNDAY, JAN. 9. Sermons; The Prince of Peace in Victory and Glory.
Ps. 110 : 1. Isa. 9 : 6–7. Luke 19–38. Eph. 2 : 14. I Cor. 15 : 25. I Tim. 6 : 15. Heb. 10 : 12–13. Rev. 19 : 16.



CHAPEL CAR AND COLPORTER



A Dialogue Between a Colporter and Fifteen Italian Socialists

Thomas Howland of Missoula, Montana, writes: On February 15th, armed with four Italian Testaments I went among a group of fifteen Italian Socialists. Before long the ice was broken and the following dialogue gives the gist of part of what was said:

"Catholic or Protestant?" "Protestant."

"Why you not confession?" "We do."

"You go priest confession?" "Yes, often."

"Then what difference, Catholic, Protestant?" "There are good things in the Catholic Church that we all like. The Catholic Church gives the sinner his choice of all priests. Besides, it teaches that Jesus was a priest. We go to that Priest that never sinned, the Priest that died for us. We don't have to bring Him a V to coax Him and yet he gives us the best of absolution. We just bring Him our robe of shame and He wears it out on the cross for us and puts His own robe on us and sends us dressed up among the angels.

"Our Priest deals on the Socialist plan. He has no middlemen to make profits on salvation. Jesus our Priest is the manufacturer, the producer of salvation, and He insists that the consumer (sinner) must be permitted to deal direct with the producer. He cuts out the profit system — the capitalist must not get between my hungry soul and the bread of heaven — nor may he corner the water of life. Not a profit on a crumb or a drop can the middleman charge me because I deal direct. Now take your choice, Priest — the capitalistic or the socialistic Priest."

Two of them openly preferred Jesus the socialistic Priest. I cannot always have as good success as the above, but are not those two souls worth more than their cost to the Publication Society? When in colportage work on the Wagon I found fifty-four nationalities in Montana. How I would like to look over the white-robed throng and find seals to my ministry from each of those nationalities!

I do not sell the books. I present Christ and the books free. I get no better welcome anywhere as an ambassador of Christ than among Italians, Greeks and Syrians. I often fail sadly among Americans.

MISSION TENT MEETINGS

A. A. Ohrn, Wagon No. 32, Colporter in Minnesota and Wisconsin, writes: We are holding a series of tent meetings near McIntosh, in the northern part of Minnesota. About twenty have confessed conversion, and I think it will be possible to have a new Norwegian church organized here. The Norwegian field in Minnesota certainly is a large field and it is opening up for us more and more. We have had several requests for the mission tent this year which we cannot supply, due to the shortage of laborers. Our meetings are still successful.

HOUSE-TO-HOUSE VISITATION IN BUFFALO

Rev. Judson A. Benerman, missionary colporter in Buffalo and vicinity, writes: After I had visited about 20 families one day and evening, and shortly before ten o'clock was about ready to retire, I left my home to call on another family, that I somehow could not dismiss from my mind. Husband and wife were at home. After a short conversation I suggested reading a tract I had taken with me. After finishing reading, the husband called me to pray with him in an adjoining room, which I gladly consented to do. No sooner had I said, "Amen," than, with a loud voice he called upon God for mercy through Jesus Christ. He prayed as I had never heard a man pray, and rising to his feet, said to his wife, "I am a Christian, and wish you were one too." I went home, happy in the fact that this man had experienced a change of heart.

Going from house-to-house some few weeks ago a woman told me that her husband, who had just painted a house, for which he received $70, had been gone two days and nights. She called my attention to a rope on a chair and said, "Do you see that rope? All morning I have been trying to hang myself, but haven't the nerve. Have you got the nerve?" Smiling a bit, I told her that I had the nerve but did not like the job. I then told her that I had some very pretty wall cards and would like to have her look at them. She consented and I placed them on a table, and while doing so the husband, beastly drunk, arrived at the house. "Where have you been?" she asked. "On business," said he. This vexed her and she struck him, but I told her not to strike him again, and then she asked him to buy her one of my wall cards. He had $1.75 left of the $70 and purchased a wall card for 25 cents, which left them $1.50. God hasten the day when the liquor traffic shall be no more.

Some time ago I sold a Bible to a certain man whose wife seemed opposed. After some persuasion, however, the purchase was made. Months afterward I called again and found this woman, who did not wish to get the Bible, very ill. When she saw me she called me to her bedside and asked me, "Will you call once each day until I die?" I gave her my word that I would. On the eighth day when, as I had done each day, I read from the Word of God and came to the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," she stopped me, pressed her face into her pillow for a little while, and then turning to me with a beautiful smile on her face said, "Read on, I am safe and happy." I called the ninth and tenth morning, how happy she was! The eleventh morning I called and was told that she had just passed away. The husband, after the death of his wife, found salvation in Christ Jesus also and moved to some southern state. These two souls saved by just the gift of a Bible.

IS CHAPEL CAR WORK WORTH WHILE?

Rev. W. C. Driver, of Chapel Car "Good Will," writes: We are submitting some data of our first year's work. We have traveled 6,539 miles, held meetings at 16 points, had 147 confessions, received 125 members to the churches, delivered 354 sermons and addresses, and made 906 visits. After a year of service we can honestly say we like the job and are hoping we may have a number of years in this goodly service. The Car is in good condition and ought to be operated the coming year at a nominal expense. We attended the Oregon State Convention last week and had the pleasure of having Dr. Batten and superintendent Geo. White to dinner with us on the Car. Also had the pleasure of having the dedicatory service of Brother Whirry's auto in our Car, Brother White giving the address. A fine children's meeting with a series of open air services constituted the remainder of our share of the Convention program aside from special music.

VERMONT WANTS A CHAPEL CAR

For a number of years past the Chapel Car work of the Publication Society has demonstrated its value as a missionary agency in the territory of numerous western State Conventions. Now, our Baptist Conventions in the Eastern States are beseeching that Chapel Cars be sent into their fields of labor. At the recent meeting of the Vermont State Convention in Burlington, the Convention unanimously adopted the following resolution: "Resolved, That we request the Publication Society to offer the use of one of its Chapel Cars to demonstrate in our own State their value as a missionary enterprise for our increasing foreign population, the rural community, and our small and weak churches; and that our superintendent be appointed to represent us in this request." Another sane and sensible resolution adopted reads in part as follows: "Resolved, That we have business dealings as much as possible with our own denominational book-stores and publications; that we commend the Graded Lessons; the organization of adult classes, the recognition of special days during the school year, etc." Under the splendid leadership of Secretary and Superintendent W. A. Davison, D.D., the Baptists of Vermont are marching forward with a gay banner, with a mighty tread, and a clarion shout of victory.

THE MISSIONS' QUIZ

TWELVE QUESTIONS ON EDUCATION IN CHINA

1. How does missionary educational work in China differ from that in Japan?
   Unlike Japan, mission schools in China have made for themselves a recognized place.
2. Does the Chinese government have any carefully worked out system of education covering the whole country?
   They have a system on paper but it is not yet effective. Missionaries were the pioneers in modern education in China.
3. How great a need is there for mission schools in China?
   Out of every 1,000 children of school age in China (that is, children between six and fourteen) about eight attend school, whereas in the United States out of every 1,000 children of school age, 720 attend school.
4. How much is the government of China spending on education?
   In 1913 a little over five million dollars was spent for schools of all grades, including universities, which are very costly as compared with the schools of lower grades. This is about one cent for every man, woman and child of the population. During the same year, the United States spent for *common schools alone* nearly 500 million dollars, or $5 for every man, woman and child in the land.
5. How do mission schools compare with government schools?
   There are no better schools and colleges in the land than those under Christian management. They are superior to others especially in their good discipline and influence upon the character of the students. Former Commissioner of Education of Kiangsu, the Honorable Huang yen Pei, says: "The moral character of the student and the general atmosphere of the student body in the mission and government schools present quite a contrast. In the former schools the students usually behave well, while in the latter they have mutiny and strikes."
6. What is the result of this difference?
   Everywhere mission schools are crowded to overflowing while those supported by government in many cases are marking time or languishing.
7. What influence are mission schools exerting?
   They are making the young people of China strong in morals for the home, business and political life of the nation. President Yuan Shi Kai, in an interview with a missionary in 1912, said, "I am not a Christian; I am a Confucianist. But unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic."
8. What do mission schools need to guard against?
   Losing the lead they now have. They have an unparalleled opportunity for making a lasting impression on the Chinese nation. Almost everything that government is doing along modern educational lines has been started since 1900. As time goes on the government will undoubtedly settle upon a permanent educational policy and will establish well equipped schools. The influence the missionaries will have on this policy will be in direct ratio to the grade of schools and colleges which they establish during the next decade.
9. Do missionaries recognize the critical nature of the present situation in China?
   Yes. They are most anxious to uphold their present prestige by equipping and manning schools and universities of high grade. they are uniting in many institutions for the sake of economy and efficiency and are planning most carefully for the future.
10. Do the churches at home realize the gravity of the situation?
    Not to as great an extent as they should. The door is now wide open into China and the church should enter it before it is closed. Colleges and universities should be well equipped and manned that they may command the entire confidence of both people and government.
11. What is the American Baptist Foreign Mission Society doing in the way of educational work in China?
    It supports the South China Baptist Academy in Swatow, the Wayland Academy in Hangchow, the Munroe Academy in Suifu and the Shanghai Baptist College in Shanghai, besides three theological seminaries.
12. What is the American Baptist Foreign Mission Society doing to help in union enterprises?
    They have a part in the West China Union University at Chengtu and the Nangking University at Nangking besides the Hangchow Union Girls' School at Hangchow.

FROM THE EDITOR'S NOTE-BOOK

Advances in Indian Education

The Commissioner of Indian Affairs, Hon. Cato Sells, is bent on improving the educational facilities for Indian boys and girls. The committee on course of study for the United States Indian Schools recently convened by him, after several weeks' work in conference at Washington has completed a course of study which will give to the Indians the best vocational training offered by any school system in the United States. As these schools must train Indian youth of both sexes to assume the duties and responsibilities of self-support and citizenship, this course strongly emphasizes vocational training.

It is divided into three stages — the beginning, the finding, and the finishing stage. During the first and second periods the training in domestic and industrial activities centers around the conditions essential to the improvement and proper maintenance of the home and farm. The course outlined in the pre-vocational division is unique in the fact that in addition to the regular academic subjects boys are required to take practical courses in farming, gardening, dairying, farm carpentry, farm blacksmithing, farm engineering, farm masonry, farm painting and shoe and harness repairing, and all girls are required to take courses in home cooking, sewing, laundering, nursing, poultry raising and kitchen gardening.

This course not only prepares the Indian youth for industrial efficiency but at the same time helps them to find those activities for which they are best adapted and to which they should apply themselves definitely during the vocational period, the character and amount of academic work being determined by its relative value and importance as a means of solving the problems of the farmer, mechanic and housewife.

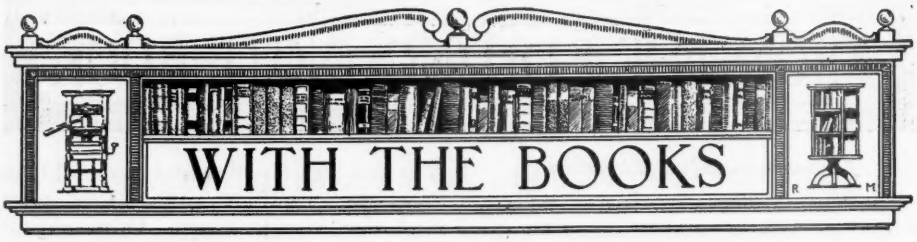
Non-essentials are eliminated. One half of each day is given to industrial training and the other half to academic studies. All effort is directed toward training Indian boys and girls for efficient and useful lives under the conditions which they must meet after leaving school. Other objects to which this course directs special attention are health, motherhood and child welfare, civics, community meetings and extension work.

The Judson Memorial Fund

The effort to save the Judson Memorial in New York City took definite form in January, 1915. Literature was sent broadcast and committees were organized in different localities. Early in April when the Fund stood at only $4,500, the committee had faith to set as its first goal the raising of $50,000 before the Northern Baptist Convention should meet in Los Angeles. On May 25th, during the Convention, the receipt of over $55,000 in gifts and pledges was announced at Los Angeles. The first goal had been passed. Up to Nov. 20 about $76,000 had been raised in gifts and pledges. Now the committee has set a new goal, to raise at least $150,000 before January 30th, 1916. If the friends of the Memorial Church will lift its heavy burden of debt, the profits of the Judson Hotel — now more than consumed in debt charges — will be released at once for direct missionary work, and the Church and its valuable property be saved to the denomination.

Do Not Fail

To get the little book "A Call to the Colors," which contains a group of peace stories, among them the prize story "The Iron Cross," while the first story which gives the title to the book is by Carolyn Atwater Mason. It is at once a peace and a missionary book, selling for 75 cents. You can order copies through MISSIONS, and you will be sure to wish for more than one. This is the kind of gift to make to a young man or women whom you desire to influence along these higher lines.



With the New Books

IT is an art to preach sermons to children, and happy are the ministers who can do it successfully. Where not a regular practice, such a sermon once a month makes an appeal to the children. In the line of missionary talks to children we have seen nothing better than those in a book that has just come from Revell, *Children's Missionary Sermons*, by Dr. Hugh T. Kerr, a Pittsburgh pastor. The titles are enough to hold the interest: The Order of the Grain of Mustard Seed, Under the Haystack, The Knotted Handkerchief, The Golden Chariot, The Boat that was Shipwrecked, Jolly Good Fun, The Prison Pillow, The Champion Bicycle Rider, The Trunk that Came Home, The Little Girl of the Hills, The Gift that Came Back, A Story about Stockings, A Little Boy among Savages, The Lion that Ran Away, The Story of a Pair of Boots, The Devil's Society, A Bible Lost at Sea, The Chip that Could Talk, The Child Leader, The Boy Who Answered Ready! These are selected at random, and by no means complete the list. Each story is brief, and could be told in five minutes or less. The preacher has the gift of seeing the striking point, and stopping when he is through. The reviewer heard a very good sermon to children recently, but the trouble was that while the preacher said he was only going to take about five minutes, he actually took seventeen and had three endings instead of one. Dr. Kerr never makes that mistake. This is a book that ministers and Sunday school superintendents (and teachers) will find full of helpfulness in their work. And if any one thinks missions uninteresting, place this volume in his hands as a corrective. ($1 net.)

Christian Service and the Modern World, by Charles S. Macfarland, puts in permanent form the messages given by the Secretary of the Federal Council of Churches to various theological schools, dealing specifically with social questions. "Three pressing opportunities and obligations are selected — Health, Modern Industry and Christian Internationalism." Dr. Macfarland speaks with no uncertain sound. You may agree with him on all points or not, but you will be made to think. The closing chapter on the New Internationalism is a stirring presentation of a great thought. The supreme place of the Church and its Great Head is always insisted upon, while the obligations of leadership are never shunned. Those who desire to have a clear idea of what the Federal Council means by Christian unity and what it is working for should read the chapter on Federal Unity. The subject has never been better presented. (Fleming H. Revell Co. 75 cents net.)

Introducing the American Spirit, by Edward A. Steiner. Interesting, as this author always is, but frequently exasperating. Racial prejudices are not likely to be lessened by such visits as that of the Herr Director, or by such a view of Americans and interpretation of the American Spirit as are here presented. At least, this is a poor time for such lectures and assumptions to be received with patience, since that article has been pretty well strained of late by the Herr Director's compatriots who do not hesitate to plot and carry out their plans on our hospitable shores. This is our contribution of American Spirit. (Fleming H. Revell Co. $1 net.)

Church and Finance, by F. A. Agar. Advice which, if followed, will make any church efficient. (Missionary Education Movement; 50 cents, prepaid.)

Masoud the Bedouin, by Alfreda Post Carhart. Fascinating missionary stories. Excellent work in fitting form. (Missionary Education Movement.)

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43–$53.	53–$63.	63–$73.	73–$83.
44–$54.	54–$64.	64–$74.	74–$84.
45–$55.	55–$65.	65–$75.	75–$85.
46–$56.	56–$66.	66–$76.	76–$86.
47–$57.	57–$67.	67–$77.	77–$87.
48–$58.	58–$68.	68–$78.	78–$88.
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Financial Statements of the Societies for the Eight Months Ended November 30, 1915

	Source of Income	Budget for 1915-1916	Receipts for 8 Months	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year 1914-15	1915-16	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$471,856.60	$132,533.06	$339,323.54	$136,406.76	$132,533.06	$.....	$3,873.70
	Individuals	287,289.87	33,231.67	254,058.20	34,314.74	33,231.67	.....	1,083.07
	Annuity Account*	26,469.88	—1,920.07	28,389.95	9,877.14	—1,920.07	.....	11,797.21
	Legacies	78,512.32	28,275.06	50,237.26	18,122.88	28,275.06	10,152.18	.....
	Income from Investment of Funds	39,000.00	25,696.10	13,303.90	25,483.06	25,696.10	213.04	.....
	Specific Gifts, etc.	66,568.00	36,984.50	29,583.50	28,821.15	36,984.50	8,163.35	.....
	Totals	$969,696.67	$254,800.32	$714,896.35	$253,025.73	$254,800.32	$18,528.57	$16,753.98
	* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payments to Annuitants.							
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$342,925.00	$78,178.95	$264,746.05	$80,361.75	$78,178.95	$.....	$2,182.80
	Individuals	125,000.00	3,712.65	121,287.35	3,347.60	3,712.65	255.05	.....
	Legacies and Matured Annuities	100,000.00	49,358.83	50,641.17	52,210.79	49,358.83	.....	2,851.96
	Income from Investments	78,050.00	49,469.55	28,580.45	48,820.62	49,469.55	648.93	.....
	Miscellaneous	9,900.00	3,304.90	6,595.10	5,376.70	3,304.90	.....	2,071.80
	Totals	$655,875.00	$184,024.88	$471,850.12	$190,227.46	$184,024.88	$903.98	$7,106.56
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools	$108,244.00	$49,375.24	$58,868.76	$48,286.86	$49,375.24	$1,088.38	$.....
	Individuals	24,000.00	10,118.72	13,881.28	22,100.95	10,118.72	.....	11,982.23
	Legacies	12,500.00	85,339.15	(Excess)72,839.15	25,752.31	85,339.15	59,586.84	.....
	Income from Funds, Annuity Bonds, Specific Gifts, etc.	80,450.00	42,594.42	37,855.58	28,391.20	42,594.42	14,203.22	.....
	Totals	$225,194.00	$187,427.53	$110,605.62	$124,531.32	$187,427.53	$74,878.44	$11,982.23
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$247,676.00	$70,399.52	$177,276.48	$68,732.77	$70,399.52	$1,666.75	$.....
	Individuals	54,615.52	4,382.38	50,233.14	7,085.31	4,382.38	.....	2,702.93
	Legacies and Matured Annuities	12,000.00	6,937.09	5,062.91	7,342.72	6,937.09	.....	405.63
	Income from Funds, Specific Gifts, etc.	17,050.00	15,623.88	1,426.12	7,220.76	15,623.88	8,403.12	.....
	Totals	$331,341.52	$97,342.87	$233,998.65	$90,381.56	$97,342.87	$10,069.87	$3,108.56
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$188,000.00	$64,946.31	$123,053.69	$56,075.14	$64,946.31	$8,871.17	$.....
	Individuals	20,000.00	4,358.12	15,641.88	4,240.39	4,358.12	117.73	.....
	Legacies and Matured Annuities	12,000.00	14,544.83	(Excess) 2,544.83	7,882.37	14,544.83	6,662.46	.....
	Income from Investments, Specific Gifts, etc.	22,000.00	9,071.35	12,928.65	13,209.09	9,071.35	.....	4,137.74
	Totals	$242,000.00	$92,920.61	$149,079.39	$81,406.99	$92,920.61	$15,651.36	$4,137.74